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liturgy the Commissioners propose "to enrich the prayer for the Church by adding a petition for the dead." As we all know, the American Church has for some time omitted the word "militant" from this prayer, and we have already, since 1928, enriched it with a petition for the dead. Dr. Wigan should certainly have known this, especially since the Report of the Commissioners accompanying the "Study" has made this quite clear.

Also, Dr. Wigan says that "the abuse of making the *Kyries* an appendage to the commandments is still with us." First of all, the proposed Liturgy effectually (and in my opinion, happily) relegates the Decalogue to a separate service; by expanding the *Kyries* to their traditional ninefold form, they can hardly be considered as an appendage to the Summary of the Law. At a sung Eucharist, the *Kyries* certainly mark the beginning of the Liturgy proper with a burst of joy (especially if sung in Greek, as the Commissioners' report happily allows — for "*Kyrie Eleison*" means something quite different from the penitential "Lord, have mercy upon us" we have now). The Collect for Purity and the Summary of the Law, which precede the *Kyries* in the new Liturgy, constitute a quiet, devotional beginning to the service, which in one sense really "gets going" on angels' wings with the ninefold *Kyrie* and the *Gloria in Excelsis*, which the Commission most happily has restored to its best and traditional place.

I will leave my other complaints (such as on Dr. Wigan's desire to transform the Canon into a pure thanksgiving, excluding the *epiclesis* and all form of petition) to the liturgical experts.

I am greatly enjoying this series, especially Dr. Casserley's thoughtful contribution . . .

I will conclude by saying that on the whole I think the Commission has done a fine job, although I have some reservations on the quality of the language employed, and especially on the proposed "sentences of administration." I wish more Church people would write in their opinion on this last point.

PETER ROBBINS
CHICAGO, ILL.

► CHANGE OF ADDRESS

Mail intended for the Diocese of West Virginia and for the Bishop of West Virginia should, after April 9, be no longer addressed to 1300 Market Street, Wheeling, W. Va., but to 1608-A Virginia Street, Charleston 1, W. Va.

(THE RT. REV.) R. E. L. STRIDER
WHEELING, W. VA.

► THE 'DEED' NOT THE 'DOER'

I have been interested in the letters of Mr. Thomas M. Magruder, Jr., of C.D.S.P., and Mrs. George K. Taylor, Jr., of Amelia, Va. (*ECnews*, Jan. 23 and March 20).

Quite apart from the question of the nature of Dr. Norman Vincent Peale's books, I feel that attention ought to be called to the error in interpretation made by Mrs. Taylor. Mr. Magruder said in his letter that Dr. Peale's writings and views were non-Christian; he did not say, as Mrs. Taylor understood him to say, that Dr. Peale was a non-Christian. If Dr. Peale's books are indeed non-Christian, this is not to say that they cannot have been written by

a Christian; of this, perhaps, no man can judge.

This confusion of the doer with the deed is no less wrong because it is so common a human error in all fields of thought. It is this confusion that is responsible for much inaccurate thinking as to the relationship between justice and mercy, and that makes it so difficult for us to love the sinner and hate the sin.

As for Mr. Magruder's right to criticize the views of another, this practice has excellent precedent among Christians from St. Paul through Martin Luther to our own time, among great and small. Are we to imagine that the World Council of Churches, or our own General Convention, accomplish their business without dissension? We are called upon, to be sure, to avoid what is known as "argumentum ad hominem;" that is, we must not direct our attacks against the person. But surely we are not commanded never to disagree with, even to show contempt for, the ideas of another, no matter how august a personage he may be. And no satisfactory discussion can take place when those who disagree refrain, from courtesy or timidity or mistaken ideas of charity, from expressing their disagreement in such language as it requires.

(MRS.) R. A. COHOON
LYONS, N. Y.

► UPHOLDS 'EPISCOPAL'

Concerning changing the name of PECUSA, it is helpful to have the mature support of respected men like retired Bishop Thomas Jenkins of Nevada. His suggestion, THE EPISCOPAL CHURCH, is worthy of consideration because it retains the dear old familiar name EPISCOPAL and also contains the implied connotation of Catholic (*ECnews*, March 20).

As it is now, when we priests are accosted on the street by a bum, we always reply: "No! I'm an Episcopal priest!" Don't we?

Little frogs like me can't splash much. It's up to the bigger eastern frogs to splash a new name all over General Convention. Better start splashing, too.

This excellent Church magazine (*Episcopal*—there's that word again! —*Churchnews*) could honor itself by promoting a new name for the Episcopal Church.

Bishop Jenkins has a good point. Who ever uses the full title, PECUSA, anyway?

(THE REV.) GEORGE E. GOODERHAM
YREKA, CALIF.

► 'UNFORTUNATE TITLE'

... I am in form agreement with Alfred G. Thompson of Cleveland Heights, Ohio, when he says that the words "Protestant Episcopal Church" are a misnomer (*ECnews*, March 6). We insist that we are Catholic, yet saddle ourselves with a most unfortunate title, immediately placing us in a non-Catholic category! Perhaps we should follow the example of Anglicans in the Far East and call ourselves "The Holy Catholic Church" in America, Japan, China, Australia, New Zealand, England, Canada, and on and on, the world over.

(MRS.) JANET LINDENBAUM
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CHANGES

Clergy Placements

Ordinations to Diaconate

BUTLER, HENRY DOUGLAS, to diaconate,
Feb. 19, at The Cathedral of the Incarnation,
Garden City, L. I., N. Y., by the Rt. Rev. James
P. DeWolfe, Bishop of Long Island. He is assigned
to St. Paul's Church, Roosevelt, L. I., N. Y., as
curate.

JONES, LAWRENCE BERNARD, to diacon-
ate, Feb. 19, at The Cathedral of the Incarnation,
Garden City, L. I., N. Y., by the Rt. Rev. James
P. DeWolfe, Bishop of Long Island. He is assigned
to Church of the Redeemer, Mattituck, L. I., N. Y.,
as vicar.

MURRAY, WILLIAM VINCENT, to diaconate,
Feb. 19, at The Cathedral of the Incarnation,
Garden City, L. I., N. Y., by the Rt. Rev. James
P. DeWolfe, Bishop of Long Island. He is assigned
to St. Paul's Church, Glen Cove, L. I., N. Y., as
curate.

SMARDON, RICHARD CHANDLEE, to per-
petual diaconate, Jan. 15, at All Saints Church,
Baltimore, Md., by the Rt. Rev. Noble C. Powell,
Bishop of Maryland. He is assigned to All Saints'
Chapel, Annapolis Junction, Md.

YARDLEY, WILLIAM W., to diaconate, April
19, by the Rt. Rev. George P. Gunn, Bishop of
Southern Virginia. He is rector of Chatham Hall
(school for girls), Chatham, Va.

Ordinations to Priesthood

ANNAND, JAMES EARL, to priesthood, Jan.
22, at Christ Church, Westerley, R. I., by the Rt.
Rev. John S. Higgins, Bishop of Rhode Island,
acting for Bishop Bloy of Los Angeles.

BOGART, JOHN LAWRENCE, to priesthood,
Feb. 10, at All Saints' Church, San Diego, Calif.,
by the Rt. Rev. Donald James Campbell, Suffra-
gan Bishop of Los Angeles.

DRULEY, KEITH ALFRED, to priesthood,
Feb. 15, at St. Luke's Church, Long Beach, Calif.,
by the Rt. Rev. Francis Eric Bloy, Bishop of
Los Angeles.

HENRY, ROBERT EMMETT, to priesthood,
Feb. 14, at All Saints' Church, Pasadena, Calif.,
by the Rt. Rev. Francis Eric Bloy, Bishop of
Los Angeles.

KELLEY, KONRAD E., JR., to priesthood,
Feb. 22, at St. James' Church, Hebronville, Tex.,
by the Rt. Rev. Everett H. Jones, Bishop of West
Texas.

McCLINTOCK, E. HOWARD, to priesthood,
Jan. 25, at St. Paul's Cathedral, Detroit, by the
Rt. Rev. Archie H. Crowley, Suffragan Bishop of
Michigan.

REINERS, ALWIN, JR., to priesthood, Feb.
25, at St. George's-in-the-Arctic, Kotzebue, Alas-
ka, by the Rt. Rev. William Gordon, Bishop of
Alaska.

Transitions

ALLEN, JAMES E., rector, Grace Church,
Rice Lake, and vicar, St. Stephen's, Shell Lake,
Wis., Diocese of Eau Claire, to St. Boniface Mis-
sion, Mequon, Wis., and St. Francis Mission,
Menomonee Falls, Diocese of Milwaukee, as
vicar.

AVERY, HAROLD D., curate, St. Thomas'
Church, Rochester, N. Y., to St. John's Church,
Mt. Morris, N. Y., as priest-in-charge, effective
May 1.

BIRNEY, JAMES G., assistant rector, St. Al-
ban's Church, Washington, D. C., to St. Luke's
Church, Seaford, Del., effective June 1.

BROWN, EDWARD TANNER, retired, to 11610
Country Club Drive, Los Altos, Calif.

BUCK, HARVEY E., rector, St. Andrew's
Church, North Grafton, Mass., to St. Paul's
Church, Santa Paula, Calif., as rector.

CLIFF, GEORGE H. T., rector, Grace Church,
Windsor, Conn., to St. Paul's Church, Steuben-
ville, Ohio, as rector.

DAVIS, ROY B., rector, All Saints' Church,
Highland Park, Los Angeles, resigned due to ill
health.

(CONTINUED ON PAGE 6)

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Volume 120

Number 9

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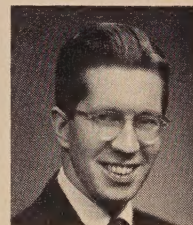
TWO things stand out in my mind as this issue goes to press. The first is that during Holy Week we were pleased to have one of our trustees, Dean Arnold M. Lewis of the Cathedral in Jacksonville visit us in Richmond. I was happy, in introducing Arnold, to tell the staff that this magazine had its real beginning in the good dean's mind 'way back in the '40's. It was when he was director of the Presiding Bishop's Committee on Laymen's Work that the thought came to him of revitalizing *The Southern Churchman* and turning it into a national magazine to serve the whole Church. Since that time many individuals have grasped the idea which first occurred to Arnold, to the end that thousands of the clergy and the laity have given generously of their time and effort in helping us establish this magazine. So, in a very real sense, *ECnews* does represent an effort of the whole Church.



Dean Lewis

AND—THE SECOND THING has to do with Al Burlingame who, since the very beginning of *ECnews*, has had New York City as his news beat. Al was the third person to be hired when we began putting together a staff, and he has now become our first loss to the Church. He

will begin his preparation for the priesthood next September at Berkley Divinity School. Between now and then he is doing a special job for the Diocese of Newark and much studying on the side. As I look back over Al's connection with *ECnews* there are a number of stories upon which he worked that stand out as really topflight reporting. For instance, I recall the time he flew half way across the country to Roanridge to do a story on the great work the Church is doing in training the priesthood for rural parishes. Then there was the Catholic Congress, the Anglican Congress, and the World Council of Churches as last summer drew to a close. In this current issue, Al did the article entitled "Mission Field in Our Own Backyard." Another consistently good job Al did for *ECnews* was in his reporting of the National Council's meetings at Seabury House. To those who know Al Burlingame, word that he is entering the priesthood comes as no surprise.



Al Burlingame

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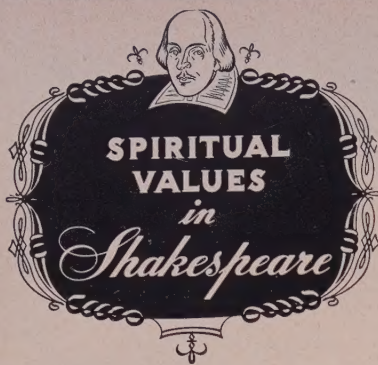
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BY

Ernest Marshall Howse

Eight great plays—

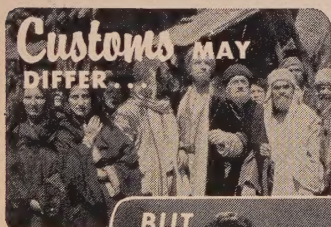
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DURANDO, HAROLD A., rector, St. Paul's
Church, Roosevelt, N. Y., to Trinity Mission, Lake
Arrowhead, Long Island, N. Y., as vicar.

EILERTSEN, EDWIN J., priest-in-charge of
Emmanuel Church, Alexander, and St. Paul's
Church, Glenwood, Minn., to St. Nicholas Church,
Richfield, Minn., as rector, effective June 12.

FROST, FRANK ALBERT, chaplain, U. S.
Army, to Grace Church, Nampa, Idaho, as rector.

GILMORE, GERALD F., rector, St. Paul's
Church, Yonkers, N. Y., to St. Paul's Church,
New Haven, Conn., as rector.

HEISTAND, J. T., JR., rector, Trinity Church,
Tyrone, Pa., and chaplain at Grier School for
girls there, to St. Paul's Church, Richmond, Va.,
as associate rector.

HUBBS, JAMES D. B., now curate, Christ
Church, Rochester, N. Y.

JARDINE, JOSEPH B., rector, Church of the
Ascension, Lafayette, La., to Christ Church,
Douglas, Wyo., as rector.

JOSEPH, JAMES J., rector, St. John's Church,
Corsicana, Tex., to St. Paul's Church, San An-
tonio, Tex., as rector.

KNICKLE, CHARLES E., vicar, Christ Church,
Victorville, Calif., to St. Martin-in-the-Fields,
Twenty-nine Palms, Calif., as vicar.

LARKIN, ROBERT H., vicar, St. Anselm's
Mission, Garden Grove, to Church of the Good
Shepherd, Los Angeles, as priest-in-charge.

MARSHALL, GEORGE B., of St. Martin's
Church, Charlotte, N. C., to the staff of St. Paul's
Chapel of Trinity Parish, N. Y.

McDONALD, ISAAC, for many years rector,
St. Philip's Church, Richmond, Va., and chap-
lain, U. S. Army, to St. Edmund's Parish, Chi-
cago, Ill., as curate.

McMAHAN, ALAN G., vicar of Christ Church,
Florence; St. David's Church, Ray; St. Peter's
Church, Casa Grande, and St. Clement's Church,
Hayden, Ariz., to Trinity Church, Oakland, Calif.,
as rector.

MILLER, ALLEN McGLOHN, rector, St. Mat-
thew's Church, Indianapolis, Ind., to Christ
Church, Alexandria, Va., as assistant.

PINDER, JOSEPH W., rector, St. Stephen's
and Wicomico Parishes, Northumberland County,
Va., to St. John's Church, Halifax, Va., as rector.

SCOTT, THOMAS, curate, St. James'-by-the-
Sea, La Jolla, Calif., resigned.

SHACKLETT, RICHARD L., JR., of the Dio-
cese of Kansas to the staff of Trinity Church,
Columbus, Ohio, as assistant.

SMITH, RUSSELL A., rector St. Mark's
Church, Keansburg, N. J., to Grace Church,
Pemberton, N. J., as rector.

SMITH, RUSSELL D., locum tenens, St. Paul's
Church, Albany, N. Y., to St. Gabriel's Church,
East Berlin, Conn., as priest-in-charge.

THORWALDSON, ROLAND, curate, St. Au-
gustine's Church, Santa Monica, Calif., to All
Saints' Church, Highland Park, Los Angeles, as
rector.

TROY, FRANK, vicar, Calvary Church, Jerome,
and Christ Church, Shoshone, Idaho, to St. James'
Church, Milton-Freewater, Ore., as rector.

WALTER, GLEN B., rector, St. Mark's Church,
Millsboro, and St. Paul's Church, Georgetown,
Del., to Cathedral Church of St. John, Wilming-
ton, as canon residentiary.

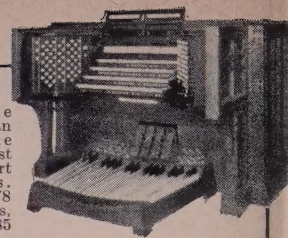
WHITNEY, KENNETH, vicar, Trinity Church,
Gooding, and St. Barnabas' Church, Wendell,
Idaho, also acting vicar of Christ Church, Sho-
shone, Idaho.

WILSON, CLYDE D., rector, St. Paul's Church,
Steubenville, Ohio, to Grace Church, Oak Park,
Ill., as rector.

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EPISCOPAL CHURCHNEWS

by J. V. LANGMEAD CASSERLEY

The Trumpets Are Sounding

Today as I write, the world's press is big with the news of the resignation of Sir Winston Churchill. Everywhere the trumpets are sounding—in a metaphorical sense, of course. For the moment they are being sounded on this side of the great divide, but in the nature of the case they will be sounded on the other side before any great number of years have elapsed. Nevertheless, we venture to hope that the interval will be a considerable one, and that Sir Winston will have a season during which, emerging occasionally from his retirement, he will be able to give the world the benefit of his great wisdom and experience.

By almost common consent, Sir Winston has been the most important single figure in the great historical drama which took place during the middle of this Twentieth century. Not only his great services and his massive achievements, but also his vivid and spontaneous personality has endeared him to mankind. Like any politician in a democratic community, he has many political rivals and critics, but it is probably true to say that he has no personal enemies. His broad humor and biting wit and his way of visibly enjoying his life with immense gusto and appreciation have particularly endeared him to the British people—who are always and traditionally suspicious of politicians who lack the gift of humor, but the same qualities are also greatly admired and relished by men and women in other parts of the world.

In attempting a specifically Christian estimate and evaluation of Churchill, we may perhaps begin with his obvious, almost childlike delight in the very fact of existence and all the varied excitements and satisfactions that go with it. Some may raise the question whether it is really compatible with Christianity to enjoy life in this fallen world with such immense gusto.

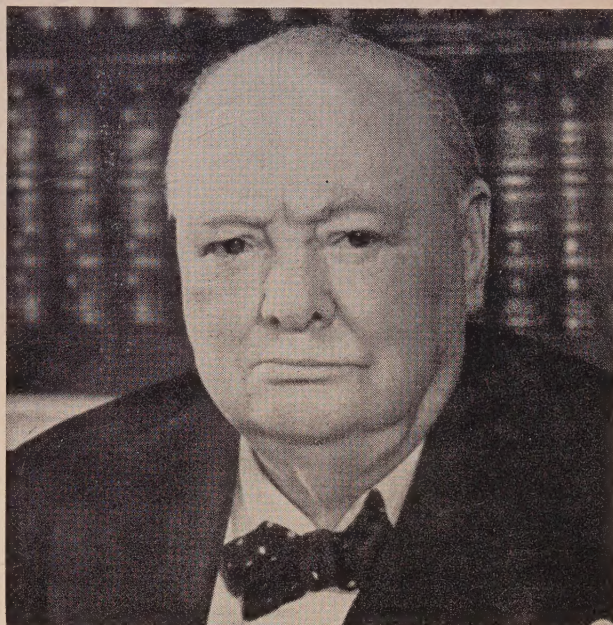
There has always been an impish Churchill who somehow reminds us of Rabelais and Falstaff. Now Rabelais and Falstaff could hardly be described as Christian saints, yet there have always been Christians who have a very soft spot in their hearts for such men as these, and I must confess that I have a soft spot for them myself. To Christians of a more puritanical tradition, so vigorous an enjoyment of life in a fallen world is regarded as somehow blameworthy.

But the puritan movement in Christianity has always been a minority movement, and though a minority may rightly claim the right to speak for itself, it must not usurp the right to speak for the whole Church. Christianity as we find it in the lives of the great majority of Christians over the last two thousand years has been non-puritanical. The fallen world remains God's world, so that life, even in a fallen world, is a glorious as well as a tragic thing, and there is something blasphemous about any willful refusal to enjoy it. I for one would not, in the name of Christ, grudge Churchill his love of life or criticize the obvious relish with which he participates in it.

Churchill the Prophet

If we read the speeches of Churchill we soon find that there are two Churchills. The one is a great party leader, overwhelming his opponents with furious invective, biting wit and scathing satire. All politicians do this kind of thing, but few have done it so well, and few have been so quick to forgive and forget once the fierce political battle is over.

But there has always been another strain in the speeches of Churchill, moments when the mantle



of the prophet seems to fall upon him, and he becomes the great and insightful interpreter of the courses of history, almost reminding us of Amos, Isaiah, and Jeremiah.

It is at such times that this not very theologically minded man is closest to the spirit of the Bible and the Christian tradition. He sees and experiences history as an epic drama in which men are confronted with and related to not only each other but also the judgment, the providence, and the mercy of Almighty God. Again and again the spectacle of the drama of history awes him into a kind of biblical piety. The very last of his great speeches, shortly before his resignation, will serve to illustrate this deeply religious element in his political intuitions.

Speaking of the hydrogen bomb and the menaces with which it confronts us, he turned aside from the complex politics and diplomacy of the bomb to remark to a hushed House of Commons: "I look at youth in all its activities . . . and I wonder what would lie before them if God wearied of mankind."

Throughout all these last great crowning years of his career he has always had this sense of the other dimension. History is never simply a question of

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. May 1	Everywhere	Young Churchmen's Sunday
May 1-2	Richmond, Ind.	(D) Annual Convention. St. Paul's Church.
	Aberdeen, S. Dak.	(D) Annual Convention. St. Mark's Church.
May 1-8	Everywhere	National Family Week. Theme: "Open Your Home to God."
Mon. May 2	College Park, Md.	(D) Annual Convention. St. Andrew's Church.
May 2-3	Berlin, Md.	(D) Annual Convention. St. Paul's Church.
Tues. May 3	St. Louis, Mo.	(D) Annual convention. Christ Church Cathedral.
May 3-4	Henderson, Ky.	(D) Annual Convention. St. Paul's Church.
	Moline, Ill.	(D) Annual convention. Christ Church.
	Chicago	(D) Annual Convention. St. James' Church.
	Shreveport, La.	(D) Annual meeting. Woman's Aux. St. Paul's Church.
May 3-5	Greenville, S. C.	(D) Annual convention. Christ Church.
	Rawlins, Wyoming	(D) Annual Convention. St. Thomas' Church.
Wed. May 4	Boston, Mass.	(D) Annual convention.
May 4-5	Nebraska City, Neb.	(D) Annual Convention. St. Mary's Church.
Fri. May 6	Everywhere	May Fellowship Day.
	Bethlehem, Pa.	(D) Annual convention. Trinity Church.
	Waco, Texas	(D) Election of suffragan bishop. St. Paul's Church.
May 6-7	Elmira, N. Y.	(D) Annual convention. Grace Church.
May 6-8	Bernardsville, N. J.	(D) Parish Life conference. St. Martin's Retreat House.
	Cincinnati, O.	(D) Parish Life conference. Proctor House.
	Racine, Wis.	(D) Parish Life conference. De Koven Foundation.
Sat. May 7	Lancaster, N. H.	(D) Annual Convention. St. Paul's Church.
May 9-10	Carthage, Mo.	(D) Annual convention. Grace Church.
May 9-11	Lake Placid, N. Y.	(D) Annual convention. Lake Placid Club.
May 9-12	San Francisco	(N) Conference of Chinese pastors and laymen. NCC.
Tues. May 10	New York	(D) Annual convention. Synod Hall.
	Newark, N. J.	(D) Annual convention. Trinity Cathedral.
	Fond du Lac, Wis.	(D) Annual Convention. St. Paul's Cathedral.
	Hampton, Va.	(D) Annual Convention. St. John's Church.
	Pittsburgh	(D) Annual convention. Trinity Cathedral.
	Augusta, Ga.	(D) Annual Convention. St. Alban's Church.
	Sheboygan, Wis.	(D) Annual convention and Woman's Aux. St. Paul's Cathedral.
May 10-11	Charleston, W. Va.	(D) Annual Convention. St. John's Church.
	Charlotte, N. C.	(D) Annual convention. Christ Church.
	Columbus, O.	(D) Annual convention. St. Paul's Church.
	Lexington, Ky.	(D) Annual convention. Church of the Good Shepherd.
	Middletown, Del.	(D) Annual convention. St. Anne's Church.
	Des Moines	(D) Annual Convention. St. Paul's Church.
May 10-12	Great Falls, Mont.	(D) Annual convention. Church of the Incarnation.
Wed. May 11-12	Biltmore, N. C.	(D) Annual convention. All Souls' Church.
May 11-13	Greenwich, Conn.	(N) Annual conference. Episcopal Service for Youth. Seabury House.
Thurs. May 12	Rochester, N. Y.	(D) Annual convention. Christ Church.

Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

what men will do to each other. It is always and primarily a question of what God will do with men. Thus it is that he sees clearly that if the hydrogen bomb should fall and the evil things which we most anxiously apprehend should come upon us, they will come not merely as a result of human folly and mismanagement, but also as a judgment of God striking across the world.

Many statesmen are given to introducing the name of God in order to heighten the rhetorical done of their speeches and perorations. Churchill mentions God only rarely and always, one feels, with a sense of compulsion, because he must, because that is the way in which in his deepest and most insightful moments he sees and experiences human history.

Churchill and Democracy

Churchill represents the experience and traditional wisdom of a country which achieved its democracy without violently overthrowing an earlier aristocratic stage of society and building up democracy on the ruins. The British people achieved their democracy not by abolishing privilege, but by extending and disseminating privilege further and further down the social scale until at last even the humblest class in society was at the same time a privileged class.

This makes it possible for Churchill to look at democracy in quite a different way from that which is customary elsewhere. Democracy is not for him the triumph of the "common man" or the "little people" over the uncommon man and the big people.

For Churchill, even in the age of democracy history is still 'the sport of kings'. For him democracy means that all men have now become kings. Democracy does not mean that the 'little people' have prevailed; it really means that there are no "little people."

For Churchill to live in history is continually to be summoned to greatness. Ordinary people only appear to be "little people" or 'common men' insofar as they hug their own lives and immerse themselves in their own affairs. To be drawn by the forces of history out of our own lives on to the great stage of world affairs is, for Churchill, to discover the true greatness and grandeur of being human. To be drawn out of the privacy of our own lives onto the stage of world history is to be drawn by God up to the level of greatness, the greatness and grandeur of being called the children of God.

All this is plain Christianity. To describe the children of God as 'little people' or 'common people' is clearly blasphemous. Nevertheless the blasphemy is a prevalent one, and a narrow and exclusive aristocracy and a blind democracy which knows not of what spirit it is are both equally guilty of it.

True democracy means that man is fitted by God to play his part in an epic drama. Because man is a sinner, the drama will have its tragic moments and aspects; but because man is also a child of God, of the God who still reigns has redeemed him, we may yet hope that the drama as a whole will have a glorious consummation.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

ACU Puzzle Contest Debate Seen Provoking Church-Wide Interest

Statements made to *ECnews* by both sides in the debate over the National Puzzle Contest sponsored by the American Church Union indicate wide-spread interest, with opposing factions each citing "backing" for their contentions in letters received from many parts of the nation.

Up to press time of this magazine, the Contest was still in motion, and for a look into the background of the dispute on the A.C.U. fund-raising project here's what happened:

The debate arose when an A.C.U. Council member, the Rev. Charles H. Graf (rector of St. John's in the Village, New York) resigned as a Council member, charging that the contest was "barely legal" and "scandalous."

On the other side was the Rev. Canon Albert J. duBois, A.C.U. executive director and assistant at St. Ann's, Brooklyn, who countered with: "A careful study was made of all the

aspects of the plan from the standpoint of ethics and moral theology before any vote was taken."

Father Graf, only member of the Council so far to voice public opposition, claims that on the basis of figures supplied the board of the independent Episcopal Anglo-Catholic organization "four out of five dollars 'contributed' in the contest must go towards expenses if the A.C.U. is to profit \$100,000."

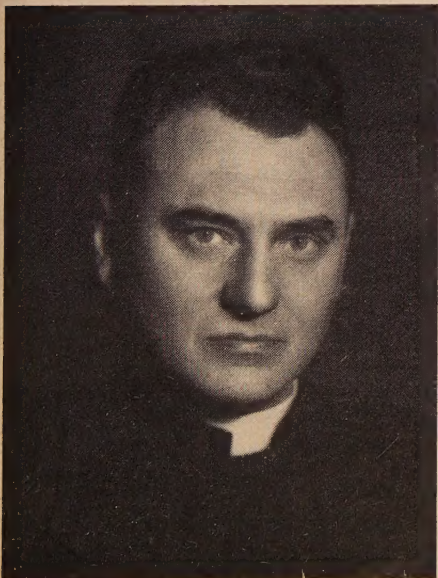
"It is evident," he informed his congregation, "that 80% of the 'contributions' will go to Mr. Keith Sutton, to his advertising agency—S. Duane Lyon, Inc.—to advertising media, office help, printing, mailing, etc. Mr. Sutton, in a reply to statistics I used, said they were 'inaccurate'. If Mr. Sutton (conductor of the project under the corporate title National Puzzle Contest) will provide better figures, or tell us what percentage of the amount raised will be used for expenses, which so far as I know, he has not made public, some anxieties will be relieved. I submit that he gravely doubts such 'contributions' would be income-tax deductible—and are in any case gimmick-giving, destructive of the true nature of sacrificial contributions. If the contest is a failure, if less than \$315,000 is grossed, then the A.C.U. will receive not one cent. How, in conscience, can a Church organization take such a gamble with its reputation, and contributors' money?"

(Father Graf had assailed entrance conditions of the contest: If a contestant contributes \$6, the first prize for his group would be \$6,000; if he contributes \$12, the first prize would be \$14,000; with \$18, he may compete in both groups, with an opportunity to take both first prizes totalling \$20,000).

"Much has been said in this difficulty about ethics and morality," Father Graf wrote *ECnews*. "I don't think we can decide the ethics or the morality of a question without knowing the facts. For example, betting on the horses may be perfectly legal, and should off-track betting be allowed in New York, it will be legal (perhaps even moral) to place bets with the corner grocer. But this does not mean that it would be morally or ethically proper for the A.C.U. to 'make book' in its Madison Avenue office. Many a sin is legal.

Unanimous Reaction

"Ultimately, the decision of the whole Church becomes its mores, its ethics. The attitude of the Church Press (*ECnews*, the *Living Church* and *Forth* magazines refused contest advertising), the innumerable telephone calls I have received, the volume of correspondence carried to my door, the unanimous reaction of my congregation—these I think express the moral principle of our people. I have received letters from all over the country, mostly Churchmen not affiliated with the A.C.U., civic leaders and others, thanking me for the stand I have taken. I can only conclude that



Father Graf: 'Scandalous'



Canon duBois: 'Legitimate'

the conscience of the Church has been stirred, and . . . that the protests will go on."

Canon duBois, citing that the A.C.U. Council is a "fairly representative group of sixty leaders from all over the country" informed *ECnews*:

"The Council felt and still feels that the plan is legitimate and ethical. Father Graf was given ample time and opportunity to present his objections at both the Council meeting and at a later meeting of the Special Committee of the A.C.U. The latter heard him fully with reference to his objections but were unanimous in their feeling that his arguments were not of such a nature as to call for the breaking of a contract or the cessation of the contest which had already begun.

"There might be differences of opinion," Canon duBois continued, "with reference to an activity of this nature and it might not be without benefit for Churchmen to really come to grips with problems of right or wrong in terms of recreation—which is a basic question of moral theology involved in the whole matter . . . It is worth noting that the number of letters received at the A.C.U. office in support of opposition to the plan to date have been negligible, and generally express a "feeling" rather than present an argument against the activity on any valid grounds."

'Serious Errors of Fact'

Referring to newspaper and Church magazine stories, Canon duBois told *ECnews*: "There are serious errors of fact in the reporting of financial arrangements between the A.C.U. and the director of the National Puzzle contest in terms of our contract. The director is not being paid a fee of \$50,000 for his work, plus a percentage of the profits, as alleged. There is nothing in the contract which assures the director of one penny over and above the 10% of the net profit of the Contest, which it should be noted is less than the percentage generally paid to fundraising organizations or directors.

"Father Graf's estimates," he continued, "of the total amount needed to net the American Church Union a profit from the endeavor is completely without foundation. The implication is that the major part of the receipts are being spent for advertising and expenses. A special Committee of the American Church Union controls all expenses and there is no plan for the exorbitant expenditures which Father Graf claims. It is, of course, impossible at the beginning of a contest

of this type to estimate response and total cost, but at no time will expenses be out of proportion in the conduct of this contest.

"Father Graf is alleged to have stated that the A.C.U. Contest is of the type known as a 'come-on' contest. This is not true. The National Better Business Bureau is quoted (Canon duBois referred to a N. Y. newspaper story), with the implication that it does not favor our type of contest and that it falls into the group of 'come-on' contests of which they do not approve. As in any other type of activity, there are good and bad contests. The A.C.U. Council was satisfied as to the honesty of our particular Contest and that it did not fall into the classification hinted at in the opposition.

Right of Magazines

"As a matter of fact," he continued, "the A.C.U. has on file a letter from the National Better Business Bureau stating that it would recognize Puzzle Contests as 'perfectly legitimate' under certain conditions—all of which we believe we have met.

"Father Graf made an issue out of the fact that three Episcopal Church periodicals were unwilling to carry advertising for our Contest. It is, of course, the right of magazines to refuse advertising at any time. It should be said in fairness to the A.C.U. and its Council that the reasons given by each of the three periodicals for their refusal do not bear up under examination, are based on opinions, and are not, in fact, true."

To this, Father Graf wrote *ECnews*: "The National Better Business Bureau considers the earlier Sutton Contests of the 'come-on' type. Their letter to Canon duBois is an argument against the A.C.U. endorsement, not in favor of it. The A.C.U. has not met the conditions set by the N.B.B.B. because the Council and/or Canon duBois have consistently refused to divulge the details of the contractual arrangement."

Father Graf pointed out to *ECnews* that advertising for the A.C.U. Contest was appearing or to appear in the following magazines, as listed by *Advertising Age*, issue dated April 4: Secret Romance group, My Romance group, Timely Woman's group, Marvel Comic group, Confidential and Dell Men's group.

"Would you give them to minors, your family, communicants of the Church, allow your name to be connected with them?", Father Graf queried.

Forty-Part Harmony

• Cover Story

The 'Saints and Singers', as the boys of St. Thomas' Choir School in New York City are called, have a reputation that extends far beyond the bounds of St. Thomas' parish and their new, \$500,000 'home' on West 55th Street—a modern, four-story tile and brick building two blocks from the church.

During the 1954-55 winter season, the boys appeared in concerts in several New Jersey cities, in the Wadsworth Athenaeum, Hartford, Conn., and in Carnegie Hall. On Easter Day they appeared on CBS' *Omnibus* television show.

Except for school and summer vacations, they sing at one service a day throughout the year and two a day on Sundays and during Lent.

Under the tutelage of Henry B. Roney, Jr., headmaster; William Self, newly-appointed organist and choir-master, and a faculty ranking high in academic background and training, the school's 40 boys pursue a rounded education. To the traditional three R's is added a fourth R for Religion and an M and V for Music and Voice.

A well-equipped gymnasium and the proximity of Central Park's many playgrounds provide athletic balance.

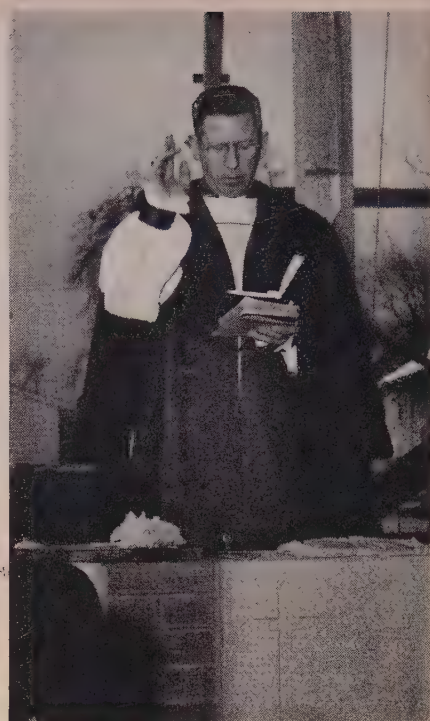
Run on a boarding school basis for boys in Grades 5-8, covering an age range of 9-13 years, St. Thomas' presents a unique educational opportunity at a fairly low cost—\$400 for 1955-56. A general endowment of \$825,000 provides for the greater portion of expenses.

Massed in a group in school jackets and Eton collars (see COVER), the 'Saints and Singers' seem, indeed, to live up to their names, but as with most normal boys, the "g" is more often than not on the small and silent side. When it is audible, however, it is always in tune.

Churchman Honored

Retired Presiding Bishop Henry St. George Tucker is the subject of a feature story and cover picture in the April issue of *The Virginia Record*, a monthly periodical published in Richmond. Author of the story is Virginius Dabney, editor of the *Richmond Times-Dispatch* and Fellow of Sigma Delta Chi, national journalism fraternity. Interested readers may obtain copies by writing the magazine (P. O. Drawer 2-Y, Richmond). It has been announced that Clifford Dowdey, nationally-known author, has become associated with the magazine as editor.

Ministry of Mortar



SHOWN IN PROGRESSIVE STAGES is the laying of a cornerstone for Trinity Church in the Detroit suburb of St. Clair Shores. In succession, a Bible is placed in a receptacle to go in the cornerstone with (l. to r.) the Rev. Eric

Whiting, rector, and Tom Lewis, senior warden, participating. Suffragan Bishop Archie Crowley deposits receptacle and adds blessing after spreading mortar. Congregation worshipped 35 years in converted schoolhouse.

Two Episcopal Churches Win Architectural Awards

A Durham, N. H., church and a San Antonio, Tex., parish were among top winners of awards made by the Joint Conference on Church Architecture of the National Council of Churches and the Church Architecture Guild.

First prize in the "small church" category went to St. George's Church, Durham, while St. Luke's, San Antonio, received Honorable Mention, one of the highest honors awarded churches seating over 300 persons as no prizes were given in the "large church" category.

St. George's, a small mission church, owes its existence largely to the United Thank Offering (of the Woman's Auxiliary) and its building to architect John A. Carter of Nashua, N. H. His design of the building is the result of a firm belief that "architecture for today . . . must be related to the past but not a part of it."

The New Hampshire mission was also honored when its stained glass window designer, Robert Sowers of New York City, received a silver medal award in design and craftsmanship by the Architectural League of New York.

It was architect Henry Steinbomer of San Antonio, who built St. Luke's, San Antonio, a contemporary study

in Gothic architecture. Featuring a nave with a 600-700 seating capacity, a free-standing altar and a choir transcript, the new church plant was dedicated last Fall in connection with the parish's 10th anniversary.

Under the leadership of its rector, the Rev. Joseph L. Brown, St. Luke's has seen its membership double within the last five years. Its 1955 operating budget is double that of 1954.

The joint architecture conference

was held in Cincinnati where it was announced that it was the first time in the history of the Guild that none of the winners represented the Gothic or Colonial tradition.

Foundation Symbols

A 20-minute ceremony marked the cornerstone-laying at the new parish house of Trinity Church, Portsmouth, Va., where the Rev. Chauncey F. Minnick is rector.

Placed in the cornerstone was a copper box containing traditional foundation symbols—the cross, the Bible, the Book of Common Prayer and the Record of Founders, including those who have contributed or pledged funds for the building.

According to the ceremonial rite, officers of the parish—senior warden Robert M. Reed, junior warden Reese L. Wickers, treasurer John R. Hill and registrar Robert W. Cunningham—placed the foundation symbols in the box.

Other articles placed in the cornerstone included four Church publications—*Episcopal Churchnews*; the *Jamestown Churchman*, diocesan paper; Trinity's *Triangle*, and *Forth*, published by National Council. Also the key to the old parish house; pictures of the church and new parish house; calendars; a Church service cross, and a medal of the Order of St. Vincent for Acolytes.



Fr. Minnick and cornerstone

New York Alumni Dinner Honors Sewanee Teacher

High tributes to a beloved educator and churchman, who was guest of honor, brought cheers from members and guests at the annual dinner of Sewanee alumni in New York.

Honored guest was Dr. George M. Baker, for 40 years a teacher at the University of the South, Sewanee, Tenn., and for 32 of those years dean of the university's College of Arts and Sciences.

Praising Dr. Baker's championship of both Christian and American ideals—and doing a little championing themselves—were Missouri Congressman Richard W. Bolling, vestryman at Christ Church, Washington, D. C., and the Rev. Dr. J. V. Langmead Casserley, theologian, author and General Theological Seminary teacher.

"He represented at Sewanee," said Congressman Bolling, referring to the honored dean emeritus, "something that we need most: a really strong essential dedication to that belief in the individual that is the essence of our religion and of our democracy—a feeling, a thought, a conviction, a faith which in the last year or two has in this country been degraded, a conviction that the individual himself is important, that by his very existence he is essential . . ."

Dr. Casserley, citing Dr. Baker as representing "the spirit of genuine humanism that is Christian," asserted that "the word 'human' is a good word."

The word is particularly important in our stage of civilization, he held, in view of present-day distrust of learning and recent attacks on "the genuine human."

"The defense of the rational and humane is one of the most important jobs in our hands."

Job of Human Relations

Others who paid tribute to Dr. Baker were:

The present dean of the College of Arts and Sciences at Sewanee, Dr. Charles T. Harrison. ("The job of dean is a job of simple human relations, Dean Baker had less sense of juggling than anyone I know.")

Dr. William Greet, professor at Barnard College, who called the guest of honor "Mr. Sewanee, 1914-55," and said "none have known better what education is all about."

Congressman Armistead I. Selden, Jr., of Alabama; Dr. Arthur E. Palmer, Jr., representing Yale University, Dr. Baker's alma mater; the



Alumnus Baker

Rev. John McG. Krumm, chaplain at Columbia University, who presented Dr. Baker and Dean Harrison with Columbia Bicentennial medals.

Dr. Baker received two silver chalices for himself and Mrs. Baker, which were presented by John Woods, II, son of the university regent. He also received congratulatory messages from Presiding Bishop Sherrill, other bishops and friends.

Also present at the speakers' table were retired Gen. Willis D. Crittenger, the senior Mr. Woods, and the Rev. Roeliff Brooks, retired rector of St. Thomas' Church, New York City.

Hood Presents Citations

The chancellor of the Diocese of Maryland was one of ten men and women of four denominations honored by Hood College, Frederick, Md., for the "power for good" they exert in their respective communities.

Carlyle Barton, Baltimore lawyer, is a member of the Church of the Redeemer, where he once served on the vestry. He is also a former vestryman of Christ Church, Baltimore.

His citation, presented by President Andrew G. Truxal, said in part:

"... You are recognized as an outstanding layman of the Protestant Episcopal Church, and your services as President of the Board of Trustees of The Johns Hopkins University and a member of the Board of Trustees of The Johns Hopkins Hospital, indicate your interest in education and in healing. These great distinctions, however, are merely by-products of your love for the Church, so that, as your rector says: 'When

Carlyle Barton is not in church on Sunday, his pastor knows he is either sick or out of town.' For such a tribute, Hood is honoring herself in honoring you."

The presentation ceremonies were part of the weekend celebration marking the dedication of Coffman Chapel (where the awards were made), just completed at a cost of more than \$400,000.

Expansion in Texas

Under way in the Diocese of Texas is its \$2,225,000 building fund campaign to provide large-scale expansion of church educational facilities, and the latest development is announcement of plans for the religious centers which will be set up on 10 college campuses with part of the funds.

Campaign chairman William G. Farrington said each of these centers will function as a parish and will also offer recreational, dining and study facilities for faculty, students and parishioners.

They are to be built at the University of Texas, the University of Houston, Texas A & M, Lamar State College of Technology, Prairie View College, Texas Southern University, Baylor University, Sam Houston State College and the University of Texas Medical Center at Galveston.

The chaplain, rector and student workers in each of these centers will also assist students through counseling. And they will be encouraged to become active Christians through service in special schools for the handicapped, at hospitals and at missions.

"When our children go away to college," the campaign chairman said, "we want to be sure the word of Christ will accompany and guide them. We want to be certain their religious growth will keep pace with their academic training . . ."

Farrington is a member of the board of trustees, the advisory committee and chairman of the building committee of the Seminary of the Southwest, Austin; a member of the board of St. Luke's Hospital, and a vestryman at St. John the Divine Church, Houston.

His top assistants in the campaign work include R. O. Beach and S. M. McAshan, Jr., both active Houston laymen, and Mrs. Davis Faulkner.

Both Bishops Clinton S. Quin, diocesan, and John E. Hines, coadjutor, have described the fund drive as an "absolute necessity" as a result of a 66 per cent increase in the num-

ber of communicants in the diocese within the past 10 years.

"If we are to continue to grow and exert a strong moral influence over the state, we must build now for our educational needs," Bishop Quin said. "If the world we are building is to last, it must be built on the foundations of our religion. And education is one of the best means of doing this."

Aside from the 10 religious centers on college campuses, chief needs to be met through the campaign are expansion of the seminary in Austin; construction of a gymnasium, fine arts building and administration building at St. Stephen's Episcopal School near Austin, and improvements at Camp Allen, the diocesan camp on Trinity Bay.

Spokane Prep School

Spokane, Wash., is the site of a new Episcopal college preparatory school which will open this September under the headmastership of the Rev. H. Douglas Smith, a canon of St. John's Cathedral there.

St. George's College Preparatory School is being incorporated as a non-profit institution and is the outgrowth of the efforts of a group of Spokane citizens acting independently of the church.

One of the primary purposes in its establishment, he said, is "to provide an opportunity for students who wish to prepare themselves exclusively for entrance to a university. This is in effect the placing of a quality product in education on the local market. To this end, therefore, admission will be on a selective basis . . . of an objective test, together with past achievement and the recommendation of former teachers."

The school will open in September with one grade—the first year of high school, with the number of classes being increased each year until grades seven through 12 are being taught.

Canon Smith came to Spokane from the faculty of St. Paul's School for Boys in Concord, N. H. He has also taught at schools in New York and Canada and served in the Royal Canadian Air Force as a chaplain.

He announced his associate would be Alexander H. Lehmann, Jr., now of St. Paul's faculty. Faculty members also include a recent graduate of Cambridge University in England and two former members of the teaching staff of Spokane high schools.

Return to Alma Mater

A Columbia, S. C., rector is the newly-elected dean of Sewanee's School of Theology of the University of the South.

The Rev. George M. Alexander, rector of Trinity Church, Columbia, will assume his duties in September, 1956, after completing a year of graduate study in New York. At that time, Mr. Alexander will succeed the Rt. Rev. Edmund P. Dandridge, retired Bishop of Tennessee, who became acting dean in 1953 following his retirement.

In announcing Mr. Alexander's acceptance of the post, Vice-Chancellor Edward McCrady said, "In all of Sewanee's history, I believe, no previous dean has had so extended and varied and close an association with



Dean-elect Alexander

Sewanee before assuming that office. My own high admiration and affection for him make me deeply thankful for the prospect of working together with him in his new role in the future."

Mr. Alexander is an alumnus of the university, the School of Theology and the Graduate School and for the past six years has been a member of the board of regents.

Following his ordination to the priesthood, he served churches in Florida, his native state, and was rector of Holy Trinity Church, Gainesville, for four years when he went to Trinity Church. He currently represents the Fourth Province on National Council and is a

member of the Division of College Work.

Scholarship Sponsored

The vestry of All-Saints-by-the-Sea, Santa Barbara, Calif., has set up a fund of \$1,200 a year for an annual scholarship to a theological student.

While the scholarship is not restricted to a parishioner, according to the Rev. George J. Hall, rector, it is restricted to a candidate of the Diocese of Los Angeles.

"We feel that the education of young men for the ministry is the best contribution any parish can make," he said. "This scholarship gives us the ability to say to prominent young men in college: 'We will give you a full scholarship to go to the seminary' . . . Laboratories, businesses, industry—all give such graduate scholarships as this, and we feel it is high time the Church did the same thing."

Aside from the scholarship, the parish includes in its regular budget \$2,000 a year for the Church Divinity School of the Pacific in Berkeley.

Retired VTS Dean Dies

The Rev. Stanley Brown-Serman, former dean of Virginia Theological Seminary, Alexandria, died recently at his home in Islip, N. Y., following a long illness.

Dr. Brown-Serman became professor of New Testament Language and Literature at the seminary in 1932 and held this post until his retirement in 1952. During his last two years at VTS he was dean.

Following his retirement, he became special representative for the Overseas Department of National Council to the Theological Seminary at Porto Alegre, Brazil, for a brief period. When he returned to this country, he continued his study in the field of liturgics and was for a while lecturer in liturgics at General Theological Seminary, N. Y. C.

A native of Scarborough, Yorkshire, England, Dr. Brown-Serman moved during his youth to America. He later received degrees from Columbia University and GTS. At one time he was resident at Keble College, Oxford, where he participated in the famous seminar on the 'Synoptic Problem' under the leadership of William Sanday.

He is survived by two daughters—Marian, wife of the Rev. Stephen C. Walke of Raleigh, N. C., and Elizabeth, wife of Dr. Colin MacRae of Alexandria, Va.

Pittsburgh Twin Brothers Follow Twin Vocations

The Diocese of Pittsburgh boasts one of the few ministerial twins in the United States: The Rev. H. Earle Daugherty, rector of All Saints Church, Rosedale, and the Rev. Howard D. Daugherty, Jr., on the staff of Bishop Austin Pardue.

The 30-year-old brothers decided to enter the ministry while in college, but independently of each other, *Religious News Service* reports. They have the same tastes in many respects, like the same subjects and the same books. Both are bachelors.

They are both graduates of the University of Pittsburgh and of Seabury-Western Theological Seminary, Evanston, Ill., though in different years.

In World War II, Earle was a bombardier on a B-29 out of Guam. His targets were Japanese war plants.

During the war, Howard was a metallurgical inspector at the Irvin Works, U. S. Steel Corporation near Clairton, Pa.

Earle was ordained to the priesthood in 1951 by Bishop Pardue. His brother was ordained last December by Suffragan Bishop William S. Thomas, Jr.

Howard's duties at Trinity Cathedral, diocesan headquarters, include public relations and serving as pastor of the newest diocesan mission at the Greater Pittsburgh airport.

'Commercials' Banned

The Rev. W. Hamilton Aulenbach has informed his congregation that there will be no further 'commercials' at Sunday services.

The rector of Christ Church and St. Michael's, Germantown (Philadelphia), Pa., declared that "too many services of devotion are ruined by a series of announcements—'commercials' which have absolutely no bearing on worship. These 'commercials' detract from the 'beauty of holiness' and add nothing to the program of the Church."

He called chancel announcements a temptation to far too many clergymen "to make two and sometimes three additional sermons."

Fr. Aulenbach stated that anything from the quarterly bake sale to the annual bazaar and card parties are likely to consume more time than the Scripture lessons and are given much more emphasis.

"Often," he said, "some well sung solo with a highly spiritual theme is stupidly followed by the announce-



Clergy twins

ment of the Friday evening youth dance. Just before the Offertory is a popular spot for the rummage sale commercial with much stress upon giving away everything that is of no value to anyone.

"Could that be the reason for 'skimpy' offerings?" the rector wondered.

He concluded that people can't escape the numerous commercials of radio and television, but they are not necessary to the work of the Church and the Church can do something about it: "Abolish them."

Rector Routs Axe-Burglar

The Rev. Sumner Brown, rector of Holy Cross Church, Troy, N. Y., recently had a narrow escape from death when he grappled with a burglar, armed with an axe, in his church.

A neighbor informed Mr. Brown that a light was burning in the church. Investigating, the rector found the prowler and struggled with him three different times before the burglar managed to escape. During this time, the intruder swung at the minister twice with an axe, and, at another point, the two men rolled down the altar steps while the minister tried again to disarm his assailant.

Mr. Brown, from his past experience, is more than able to handle such emergency situations. The 55-year-old rector, father of five children, is a former star athlete at Amherst College, and during his seminary training served as a probation officer in Cincinnati.

In college he played soccer and was a track star. While in Cincinnati, he reported, he had grappled many times with probation violators.

In Oregon, during the early days of his ministry, he was fired at several times by a hold-up man who stopped his car while he was returning from a sick call.

New Drama About Judas

A religious play with a sympathetic approach to the complex and puzzling character of Judas Iscariot, entitled "The Maligned," has been written by the Rev. Dr. Henry Sears Sizer, Jr., rector of St. Andrew's Memorial Church, Yonkers, N. Y.

Several church study circles have already heard and later discussed Dr. Sizer's readings of the play which was written after the author visited the Holy Land.

Much of the contemporary history of the era of Our Lord's death, which the Bible story tells rather sketchily, has been filled in after careful research by Dr. Sizer.

The Cathedral of St. John the Divine, N. Y. C., is considering presenting the play next year during Paschintide.

Tri-Communion Meeting

Clergy of three branches of the Holy Catholic Church met in Detroit recently in the Russian Orthodox Church of SS Peter and Paul. The Very Rev. Vladimir E. Lilikovich, pastor of the host church, celebrated the Divine Liturgy and a luncheon followed the service.

Bishop Richard S. Emrich of the Diocese of Michigan, and a large group of his clergy represented the Episcopal Church, while the Very Rev. Michael Zawadzki, dean of the Polish National Catholic clergy in Michigan, was present with clergy from his Communion.

In Brief . . .

A bishop suffragan for the Diocese of Texas will be elected at a special meeting of the diocesan council May 6, in Waco, Tex. The council is complying with the request of Bishop Clinton S. Quin, who plans to retire this October.

The Rev. Samuel O. Capers, who is celebrating his 25th anniversary as rector of Christ Church, San Antonio, Tex., has served longer in one church than any other minister in that city. Since coming to Christ Church, Mr. Capers' charge has grown from 300 to 1,650 members.

Texas Newspaper Editor Decides to Enter Ministry

Seldom does an editor have the spotlight turned on himself; he's usually behind the spotlight. But when a veteran newspaper editor and former marine announces his decision to go into the ministry, there's usually a "personal witness" story involved that will strengthen the faith of others.

In this instance, it's a story about Clay Puckett—owner, publisher and editor-in-chief—of the 64-year-old *Devil's River News* in Sutton County, Tex., who's applied for admission to Virginia Theological Seminary in Alexandria.

After his graduation from the University of Texas, Clay came west to Sonora, Tex., in 1940, where he bought *Devil's River News*. Leaving his wife to publish the paper while he was gone, he enlisted in the Marine Corps in December, 1941; saw his share of the Pacific campaigns; was discharged in 1945, and since then has kept Texas readers chuckling and shaking their heads over his weekly column, "Son of a Gun."

And here's a sample of the humor *Devil's River News* readers are going to miss.

Indignant at the "service" charges billed by various business firms, Clay drew up a list of charges the *Devil's River News* would make to subscribers:

► Having guests listed in our news columns, \$1 each. Three guests for \$2.50.

► If you tell us guests are coming and they don't arrive, there will be a service charge of 50 cents per guest. Special rate of \$1.25 for three guests that don't get there.

► Birth announcements. Ticklish problem here, but we have to have a fair return. If parents expected a boy and get a boy, rate is \$2.50. If expect girl and get girl, rate is \$2.65 (girls usually have longer names).

► If expect either and get twins, service charge is \$5.75, we take you off the mailing list, don't admire baby first time we see it and refuse to smoke papa's cigars.

His views on Sen. McCarthy:

"We wonder if McCarthy has been investigated thoroughly. Does he have any 14th cousins, twice removed, who wear red underwear? Does his wife use pink lipstick? We think these questions perfectly in order."

As Jim Bowman, State Editor of

the San Angelo *Standard-Times*, put it, "usually for something or against it in a big way, any season is open season for *Son of a Gun* on public utilities, miscellaneous politicians and everyday nuisances."

Possibly this being "for something in a big way" has put Clay Puckett on the path to ordination after thinking about it for a dozen or so years. As he himself expressed it:

"I think that with the arrival of the hydro-atomic age, to coin a word, people began to realize they were misplacing their emphasis on security. Security plans are fine in their place, but security has become a fetish, I think, among people of all types. Many think only of job security, hospitalization security, pension security. This thinking can make a person a passive resistor against live



Editor Puckett

problems he ought to go out and grab by the ears.

"There has been, is and always will be only one real security and that is God through Jesus Christ. This type of security is an active, virile, forward-going thing that makes people grow all their lives, rather than retreat behind false walls.

"I pray that my limited talents will be acceptable in this great movement. I don't expect to change the world overnight. I just want to volunteer to do all I can—as so many others have throughout the past centuries.

"The thing that saddens and humbles me is that God has been here all the time—and it took me forty years to find it out."

Grocer-Playwright

The evening service at St. Martin's Church, New York City, April 24, had a special meaning for Ivan B. Mead, a Brooklyn grocer.

In place of the usual sermon was presented "The Philosophy of Creation," a religious drama written in verse and Mead's first attempt at play-writing.

He wrote the play "between customers" while running his store, "Emil's Food Mart," in Brooklyn. He also wrote the background music and two special anthems.

Tracing the history of Creation as set forth in the Bible story, the various scenes interpret the wonders of nature such as the wind, stars and sea.

Eric Adrian Levy, former orchestra leader in Jamaica, B. W. I., and now organist and choirmaster at St. Stephen's and St. Martin's churches, Brooklyn, made the musical arrangements and was in charge of the musical direction for the production. Included in the cast was John Fleming, bass-baritone of Riverside Church, New York City.

The author's wife, Emily Mead, is in charge of the large kindergarten department of religious education at St. Martin's, New York, which has been one of the leaders in the promotion of religious drama in the city.

Contest Winner

For his accompanied four-part "Missa Brevis," Roger Hannahs of Ithaca, N. Y., is winner of the St. Mark's competition announced last Fall by St. Mark's Church, Philadelphia.

His award included \$100 and publication of the work by Elkan-Vogel Co., of Philadelphia. The new composition was given its first performance, April 25, at a Solemn Mass at St. Mark's, under the direction of Wesley A. Day, F.A.G.O., choirmaster.

A native New Yorker, Hannahs is organist and choirmaster of St. John's Church, conductor of the Ithaca Choral Society and leading bass of the Ithaca Civic Opera Company. He won the Church of the Ascension, N. Y., award in 1951, and also has a new work for chorus, brass and organ about to be published by H. W. Gray Co.

St. Mark's competition judges gave special Honorable Mention to the entry submitted by T. Frederick H. Candlyn.

THE CHURCH OVERSEAS

Service to Armed Forces Stressed in Hawaii Work

As General Convention time nears, attention turns to the work of the Missionary District of Honolulu, an important phase of which is the service rendered by the Church to the thousands of members of the Armed Forces stationed in that bastion of the Pacific.

Led by a forward-looking bishop, who was himself an Army chaplain—the Rt. Rev. Harry S. Kennedy—the Church has taken as one of its first lines of endeavor a concern for the spiritual welfare of American servicemen and women.

To this end chaplains and parish clergy work hand-in-hand, or, as the Hawaiians say it, they team up in a spirit of “*kokua*,” which means literally “working together.”

Where clergy can dovetail their activities with that of an organized base chapel, they do so; where chaplain shortages leave gaps to be bridged, civilian clergy step in to supply needed services.

Near practically every Army, Navy, Marine and Air Force base mission churches are growing, their activities sparked by transitory but enthusiastic congregations of service people.

How the Church in Hawaii ministers to servicemen and women is outlined by the reports of two clergymen specifically concerned with ministering to the Armed Forces—the Rev. David J. Coughlin, an Annapolis graduate and former Naval line officer, who has been appointed Dio-

cesan Armed Forces Worker by Bishop Kennedy, and the Rev. G. G. Gifford, vicar of St. Stephen's-in-the-Fields, Wahiawa, near both Schofield Barracks and Wheeler Field.

Mr. Coughlin is in charge of St. Timothy's Mission, located in a community center in Aiea, near Pearl Harbor, and has organized a Peninsula Community Church in an old Navy office building in the Pearl City Peninsula—an outgrowth of the demand by Navy personnel for Episcopal services, dating back to the time when Chaplain Kenneth Perkins, USN, now reassigned, was Assistant District Chaplain of the 14th Naval District and instituted an early celebration of the Holy Communion every Sunday at a Navy Chapel near CINCPAC headquarters.

St. Timothy's, with a congregation of 60 and a Church School of 46, looks forward to a new building to be erected on land leased this year.

A third work in the Pearl Harbor area was begun by the Armed Forces Worker on Ford Island in a vacant chapel of the Naval Air Station. This congregation grew so rapidly that it had to be turned over to a full-time Navy chaplain.

Last October a quonset chapel was moved to a strategic location in the Pearl Harbor area, where it could serve the Army (Fort Shafter), the Air Force (Hickam Field), the Marine Corps (Camp Catlin) and the Navy. The response was so tremendous that within four weeks there was need of another building. This new work is called the Episcopal Chapel-Pearl Harbor. Admirals and seamen serve together on the Mission Committee.

Like Mr. Coughlin, Mr. Gifford's ministry is many-faceted. Not only does he have the pastoral care of a civilian congregation at St. Stephen's—founded and developed by the Rev. Sydney Croft and the Ven. Claude F. DuTeil—but he also has special concern for Army families from Schofield Barracks and Air Force personnel from Wheeler Field.

Every Sunday evening the Giffords provide a “Vicarage Open House” for all young men and women in the community. This not only results in the extension of hospitality to visiting service people but functions as a “first step” towards Baptism and Confirmation.

There is currently no Episcopal chaplain at Schofield Barracks, and Chaplain Paul Linaweaver, USN, conducts weekly Episcopal services on the Post. The commanding officer of the 25th Division and his wife, Maj. Gen. and Mrs. Herbert B. Powell, attend services both at the Post Chapel and at St. Stephen's.

The work of both Mr. Coughlin and Mr. Gifford are only a part of the many services the Episcopal Church renders to the Armed Forces, from giving spiritual counseling to locating adequate housing for service families.

Over on the windward side of the island of Oahu is the Kaneohe Marine Corps Air Station, present home of the 4th Regimental Combat Team, recently returned from Korea and providing a pool of some 8,000 men and their families—many of them Episcopalians—to fall within the ministrations of nearby St. Christopher's Parish in Kailua. The air base has provided teachers for St.

U. S. Navy Photo



Fellowship, worship highlight the Armed Forces program. The Rev. David Coughlin (left) receives Prayer Books from Pearl Harbor Guild. (Below) service personnel enjoy facilities of Army-Navy Center.



Christopher's Sunday School and even a postulant for Holy Orders. Many Navy families also attend St. Christopher's, and the parish reserves one seat on its vestry for a representative of the Armed Forces.

Calvary Mission, also in Kaneohe, caters to servicemen and St. Matthew's Mission, Waimanalo, may soon have an opportunity to minister to Air Force families at Bellows Field, as recent news indicates the reactivation of the 7th Air Force.

Not the least of the Church's Armed Forces facilities are located in downtown Honolulu, where two Church-connected hostels provide social and overnight accommodations. They are the Episcopal Army-Navy Center, conducted under the direction of Mrs. Margaret Aaron and located on the grounds of St. Andrew's Cathedral, and the Armed Services YMCA, in which the Episcopal Church shares the burden of program support with brother churches.

Call for Canon Change

An expressed desire to assume more local support of missions and parishes and a vote providing for an entire new set of local canons were highlights of business accomplished at the annual convocation of the Missionary District of Puerto Rico held at St. Just School, San Justo.

The annual address of Bishop A. Ervine Swift was delivered to an overflowing congregation at St. John's Cathedral, Santurce.

The Rev. Lorenzo Alvarez, rector of the Church of St. Mary the Virgin, Ponce, and Jenaro Ramirez were named clerical and lay delegates, respectively, to General Convention.

Guest preacher at the convocation was the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas.

Cuba Convocation

The Rt. Rev. John B. Bentley, head of the Overseas Department of National Council, was guest preacher at an evening missionary service highlighting the 47th annual convocation of the Missionary District of Cuba in All Saints' Church, Guantanamo.

The visiting bishop outlined tentative plans for the extension of Episcopal Church work in Latin America (*ECnews*, Jan. 9).

The convocation met jointly with the Woman's Auxiliary of the missionary district, with the latter group using the facilities of the

Sarah Ashhurst School for their deliberations.

At the missionary service, the host bishop, the Rt. Rev. Alexander H. Blankingship, presented silver medals of merit to Miss Eleanor Clancy, principal of the Sarah Ashhurst School, and Miss Eleanora de Jongh, assistant to the principal of St. Paul's School, Camaguey. The next day Miss Clancy was presented with a diploma naming her a "daughter of the city."

In his annual address, Bishop Blankingship noted the missionary district's progress towards self-support.

Delegates named to General Convention were the Ven. Romualdo Gonzalez-Agueros (clerical) and Dr. Luis Estevez MacKenn (lay).

Alaska Fire

The Rev. Robert B. Greene, priest-in-charge of St. Timothy's Mission, Tanacross, Alaska—a remote Indian village 200 miles southeast of Fairbanks—is temporarily without a home.

It all happened when he was using a blow torch to thaw out a frozen water pipe in the rectory. Sparks from the torch ignited house furnishings and the building burned to the ground despite attempts of Mr. Greene and his helpers to bring the fire under control.

Until a new home can be built, Mr. Greene has established living quarters in a part of the old church building.

Cathedral Desecrated

A service of reconsecration was held in All Saints' Cathedral, Nairobi, Kenya, by the Bishop of Mombasa after a pagan ceremony allegedly took place there.

The ceremony, according to *The Church of England Newspaper*, was said to have taken place on a Sunday night by Mau Maus who broke into the church to swear in a new leader.

Evidence of the break-in and desecration was discovered by the Very Rev. H. Evan Hopkins, cathedral provost, the following morning. He found five chairs arranged in front of the altar in the children's corner and all his vestments missing.

Extra-Ordinary

Bishop A. E. Winter of St. Arnaud, Victoria, Australia, claims a "first" as a result of his playing the organ and conducting a service at the same time. The regular organist was on a vacation.

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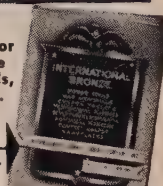
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A 'Laboratory' for Bishops

THE announcement that the Department of Christian Education of the National Council is arranging a special 'laboratory' on 'The Church and Group Life' for members of the house of Bishops at Nashotah during July provides us with an opportunity for commending the zeal and energy of the department, particularly as it more or less coincides with the publication of the first installment of material for use in church schools. The bishops who attend the laboratory will have an excellent opportunity to acquaint themselves with the characteristic outlook, ideals and methods of those who are working in the department.

Our education department has very rightly interested itself in other matters besides church schools, and has shown commendable wisdom in stressing the importance of adult education in our parishes. The Church's task certainly includes the education of its members, and education, as we are becoming more conscious nowadays, is a life-long—perhaps even an eternal—process; not a transitory stage in our career which concludes when we leave school or college. If education is one of the primary concerns of the Church, the health of the Church's educational system and the effectiveness of its educational methods must, for that very reason, be one of the primary concerns of the Church's bishops.

Compliments and Critical Consideration

The hard work, often based on a painstaking scrutiny of relevant case materials, undertaken by the department during the past few years, and now drawing near to the time of its fruition, deserves the compliment of the most careful and critical consideration of the whole Church. We say 'critical' because work of this character, which is rightly based on empirical inquiry of a type that merits and has sought to deserve the title scientific, is something which in its very nature invites criticism and desires criticism.

The Department of Christian Education thinks courageously and states its position boldly. It is obvious that many of its views and recommendations are novel and involve changes in the Church's traditional educational practice and a willingness to attempt hitherto untried experiments. That is all to the good, for we cannot claim that our traditional educational practice has been so uniformly and universally successful that novelty is uncalled for and experimentation undesirable. Far from it indeed.

Nevertheless, novelty as such is no more inherently good than inherently bad. Some novelties and experiments are good and desirable, and others less so or not so at all. Some people are so constituted that they reject almost all novel proposals at first sight; others, endowed with the reverse kind of temperament, hail almost every novelty with uncritical enthusiasm simply because it is a novelty. The Church in receiving and assessing the work of its education department must avoid both of these extremes. The probability is, of course, that on a careful and critical scrutiny some of the proposals, suggestions and tendencies of the department will be found excellent and others of more questionable value. But only a process of critical thought and experiment will enable us to decide which are which.

Group Behavior

Some criticisms are already widespread in the Church. Thus there is a feeling in many places that the department is a little too obsessed by the characteristic phenomena of group behavior. Life in Christ in the Church, and under the power and authority of the Holy Spirit in the Church, is certainly a corporate rather than a merely individual process. But we may justly question whether this quite unique form of existence may rightly be considered as though it were just one more instance of the well-known phenomena of group behavior. This is certainly

question which parish priests, theologians, and Christian educationalists will have to go into very carefully in the near future. Again, there are some who argue that the tendency of the Department is to exalt educational methodology over educational content, thus repeating what the good judges hold to be the basic error of many secular educationists. This again is a question which cannot merely be set on one side. Christianity is a historical religion based on an objective revelation given by God. For this reason the Christian gospel and the Christian faith are things which must be preached and taught with authority rather than discovered or arrived at by human research and discussion—although human research and discussion may rightly play a part in the process of learning and understand-

ing precisely what the gospel proclaims and the faith teaches.

Some friendly critics of the work of this Department feel that it has a tendency towards a somewhat unbalanced view of the relationship between the objective proclamation of the given Christian gospel and the received Christian faith and our subjective assimilation of these life-giving realities. It is not our purpose to go into such questions here, but simply to commend them to the careful and critical consideration of the Church as a whole. We are glad to know that some of our Bishops will have an opportunity to examine questions of this kind at firsthand, and we congratulate the Department of Christian Education on its wisdom and foresight in calling them together.

St. Philip and St. James

IF "THE glorious company of the Apostles," the fame of some blazes with such brilliance that we tend to lose sight of others in that tiny spark which in the power of the Holy Spirit kindled the current of history. On May 1, the Church each year reminds us of two whom our Lord numbered among the Twelve, and yet of whom we scarce know a thing beyond their names, so little are they mentioned in the Gospels. They are obscure, from a human standpoint, and their lack of renown is underscored by the fact that both share one feast day and so by the fact that one is generally known as St. James the Less.

It might be thought that St. Philip and St. James are far too unimportant to deserve a special feast day in their memory. They are not heroes of a success story of the type which our world dearly loves to hear. However, final judgments are in the hands of God, not man. This feast is a reminder at least that it is God Al-

mighty Who has the last word in assessing the success or failure of a person's life and work. It is the fate of some to work worthily, faithfully and manfully in Christ's service with no chronicler to register their deeds. Yet God accepts them and approves them, whose witness to the Gospel has made its impact down the ages. St. Philip and St. James are of the number described by St. Paul as "unknown and yet well known."

These two men were called by Jesus Christ to be Apostles. They received the gift of the Holy Spirit. They did the work of Apostles. They live in the grateful memory of the Church of Christ. They were great as the Lord Jesus Christ judges greatness: "Whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant." So the Church sees to it that their memory remains green among us to our edification with the prayer that we may follow their steps "in the way that leadeth to eternal life." In thus remembering these two Apostles, our pride is regularly rubuked by their humbleness and self-effacement.

Is There a Place for a Jew in the Church?

'During the time I have been a Christian I have served four parishes
in which I believe I was genuinely loved; yet I have received wounds'

By AN ANONYMOUS PRIEST



I WAS born a Jew. I am also a priest in the Episcopal Church, serving as rector of a Parish of a thousand communicants.

Scattered throughout the Church there are converts like myself—Jews, Greeks, Italians, Japanese, Chinese, peoples of many nationalities and races.

What place is there for them in the Church? This is a question I have asked myself frequently through the years—as they must on occasion ask themselves.

In the world conflict with communism in our time when that ideology and the Christian Faith are struggling for the allegiance of men everywhere, it is well for every churchman to examine his heart and consider this question.

In the secular world there is prejudice against Jews and foreigners. The Jew and the foreigner are rubbed raw and made sensitive by the constant cuts, slights and rebuffs they receive from the disdain of worldly people. If they expect by coming into the Church (which, in its ideal nature is a fellowship of love) to be freed from the necessity of steeling themselves to these slights, they are greatly misled. Though the Church is not *of* the world, it is *in* the world, and unfortunately Christian people too often share the prejudices of their worldly neighbors.

The Jew and the foreigner who come into the Church must accept this in a spirit of humility. Their motives for baptism and confirmation will be questioned by some; they will be looked upon with scorn by some; they will be rebuffed and slighted by some. Yet there are others, not by any means in a minority, who will welcome them cordially into the fellowship of the Church.

Let me cite some of my personal experiences: Baptized and confirmed when I was sixteen, I am now in my forties, and so I have been a Christian for a much longer time than I was a Jew. During the time I have been a Christian I have served four parishes in which I believe I was genuinely loved. Yet there have always been occasions when I have received wounds from thoughtless people.

Frequently I have been in gatherings where it was not known that I was a Jew by birth, and have been compelled to listen to Christian people refer to Jews as "damn Jews," "dirty Jews" and "kikes."

On one occasion I preached in a large parish in a southern city where the rector, a dear friend of mine, was about to retire. After the service a man rushed up to a vestryman and said, "That is the man we want as our new rector." "Yes," was the reply, "but you see, he's a Jew . . ." It was unfortunate that I was nearby and overheard this much of the conversation. Since I did not receive the call, I could only, rightly or wrongly, draw my own inferences.

However, this is only one side of the picture. I have had frequent evidence that Christian people can rise above the prejudices of the world. Let me give you one important example. Some time ago one of the vestrymen of my present parish told me the story of my call here. When this parish faced the necessity of calling a clergyman due to the sudden death of the rector, the vestry had considered several men but were not satisfied with their qualifications. Someone proposed my name, and after careful investigation they had decided to call me, when they received a letter from my bishop informing them that, while I had done an effective and aggressive job in his diocese, they should know I was a Jew.

In silence, the vestry sat stunned by this information, until one of the men said, "Well, what of it? After all Christ, Himself, was a Jew. Let's investigate further."

One of the group knew a vestryman in the parish I was serving, so he called him long distance on the telephone and asked him whether my being a Jew had made any difference in my work in the parish. The answer was: "That question has never been raised

during the years he has been here." The call I received was by unanimous vote of all the vestrymen present.

I think this experience effectively answers the question: Is there a place for a Jew or a foreigner in the Episcopal Church? There most emphatically is a place. Though I am in a community where there is a strong undercurrent of anti-Semitism, the parish has grown from five hundred communicants to a thousand communicants in less than five years. I have never been conscious of any personal affront because I am a Jew. As in any parish there are some who do not like their rector, but it is for other reasons.

A Jew or a foreigner will receive slights, cuts, rebuffs and disdain in the Church, but far outweighing these, he will receive love and fellowship in abundance. He will find that there are many whose Christian love compels them to believe with St. Paul: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free . . ." END



Mission Field in Our Own Back Yard

Church losing out by not grasping opportunity to win Jews

By ALFRED W. BURLINGAME

A MISSIONARY field in our own backyard is being overlooked by the Episcopal Church. In the New York area alone, there are two and a half million people in this field—more than the combined population of the dioceses of Vermont, Delaware and Northern Michigan, with the missionary districts of Idaho, Wyoming, Eastern Oregon and Nevada thrown in.

We're talking about the Jews, who recently celebrated the 300th anniversary of their arrival in the United States.

Nearly half of the world's 11,600,000 Jews live in the United States. It is estimated that less than 50 per cent of Jews in this country have any connection with a religious community or a synagogue. Even if this 50 per cent were unapproachable, because of loyalty to Judaism or distrust of Christianity, certainly the accessible remainder comprise a field worth a bold endeavor for Christ.

Yet, a prominent bishop confessed recently that he knew nothing about missions to the Jews. Another bishop said he hadn't given any thought to the subject.

In the 19th Century, over 72,000 Jews throughout the world were baptized into Protestant Churches, and

132,000 into the Greek and Roman Churches.

That the opportunity still exists is backed by constant reports of conversions. The rector of a Manhattan parish, the Rev. Albert A. Chambers, of Church of the Resurrection, believes 15 per cent of his congregation to be Jewish. Bishop James P. DeWolfe of Long Island has reported confirming more than 300 Jews in the 12 years of his episcopate, even without any formal attempt to reach them in his diocese.

Jewish Christians have made a great contribution to the Church. One of our real Episcopal heroes, Bishop Samuel Schereschewsky, was a Jew. Though paralyzed, he spent 20 years in translating the Bible into Chinese.

By not taking advantage of the opportunity to win Jews, the Church is losing out.

Efforts to evangelize the Jews have flourished from time to time in Christian history, usually springing from individual missionary zeal. In England, under William Rufus, the Jews even complained that too many were becoming converted, and the King ordered the converts to return to Judaism—without effect. About the year 1200, Richard, prior of Ber-

mondsey, established a "hospital of converts," giving Christian education of Jews a formal base of operations.

Not until the missionary revival of the 19th Century, however, did the Church in England organize itself for a major attempt to win the Jews. In 1809, formation of the London Society for Promoting Christianity amongst the Jews, popularly called the London Jews' Society, drew attention to Jerusalem as the central place for undertaking this work. Permanent work was established in 1833 after various difficult and false starts, supplementing work that had been conducted by Roman Catholics, Eastern Orthodox and European Protestant groups.

In 1841, a joint Anglican-Prussian effort resulted in establishment of an Anglican Bishopric in Jerusalem to which all Protestant missionaries, for reasons of political advantage and Church unity, were invited to attach themselves. A Jewish convert, Michael Solomon Alexander, who had been ordained and had served for 14 years as a missionary of the London Jews' Society, was consecrated first Bishop under the arrangement. Later, the Evangelicals of Prussia withdrew to pursue its own course.

(CONTINUED ON PAGE 28)

Work at Holy Cross, Decatur, typifies spirit



Bishop Claiborne: Able administrator, who has capacity to arouse enthusiasm.

First service (below) at new St. Martin-in-the-Field, Christmas Eve; below at left is interior of St. Bartholomew's which was dedicated last August, and St. Michael and All Angels, Stone Mt., which was dedicated in February, 1954.



. . . the spirit of a 'good team'

"As all the clergy attribute only to God the Church's vital and progressive sharing in Atlanta's physical expansion, and as obviously man does God's work, through His guidance, then the glowing state of health of the Atlanta Church must be attributed to, what Bishop Claiborne called, 'a good team.'"



The Cathedral of St. Philip, with more than 3,000 communicants, boasts largest Episcopal Church-School in the nation. Nearly 1,690 students are registered in classes. Extension to parish hall is underway to care for the scholarship demands.

'The resourcefulness and energy with which parishioners overcome lack of dollars' seen staunch foundation for . .

The Church In ATLANTA

By CLIFFORD DOWDEY

THERE is an old story in the South of the well-meaning Baptist lady who, finding the children of a poor family virtually in rags, provided the little girls with dresses and invited them to church. The next Sunday the children came promptly, behaved well, and were rewarded with further items of dress.

The following Sunday they failed to come, and also the next. Alarmed, the good Baptist woman called on the mother to see what had happened. In some embarrassment, the mother explained that the children looked so nice in their new clothes that she decided to send them to the Episcopal Church.

For many generations in the South this story was, in effect, all too true. The Episcopal Church was regarded as a "club." I know personally of people who resented converts from other faiths as they would the inva-

sion of a crude climber in a tight society. By the same token, potential converts shied away for fear of being taken for climbers, or in honest dislike of the smugly privileged.

Supported by a few families of solid wealth, the Church itself was frequently characterized by smugness; and though many of the communicants were deeply devout (with the Church a real center of their lives), they could scarcely be called proselytizers. Missionary work definitely did not begin at home.

Today, all that is changing. In some places the change is slower than in others, but nowhere is it more marked or remarkable than in Atlanta. Not only does the diocese rank high nationally in the percentage of new communicants, but the whole atmosphere of expansion—physically and spiritually—has the nature of a boom.

However, Atlanta, despite legends

of the 'Old South', is essentially a boom city. In the later settled up-country, in the northwest of Georgia, it was never overlaid with that gentle and miasmic inertia which characterizes many of the older Southern cities of the tidewater and coastal regions. Indeed, Atlanta owed its rise to a geographic location in the center of the Lower South which flourished so suddenly and dramatically in the three decades before the Confederate War for Independence.

This was the time of the railroad building. There have been a lot of canards about the backwardness of the South in regard to its pre-war railroads. Actually, the South had plenty of railroads; they just didn't connect. The only railroad that connected the Mississippi with the Atlantic Ocean, from Memphis to Charleston, had Atlanta as its main junction point. From Atlanta, in a succession of stages, other railroads

(CONTINUED ON PAGE 31)

With Answers by Dora Chaplin

Do You Merit Freedom?

Try to convince parents you are 'dependable'

Harold M. Lambert Photo



In my Mail Bag this week is a typical protest:

Dear Mrs. Chaplin:

My parents are always quizzing me about what I do. When I go on a date my mother cross-questions me. It is not that I mind saying where I went, but I hate being probed and then I get mad and I don't want to discuss it at all. This makes everything sound mysterious, and then my parents get worried. There is nothing I am ashamed to tell about, but must they ask about every detail? Why should my parents spy on my affairs?

L..... (17 years old)

Dear L.

Do you think that one day (when you and your parents are happy and relaxed, not when you are tense or hurried) you could sit down together, and could you tell them just what you have told me? You need to understand your parents' concern, but they need to trust you. I don't think you should be expected to give an account of every minute of your life, for if you were so irresponsible, it wouldn't be safe to let you out of the house at all!

Having said that, perhaps you won't mind asking yourself whether your parents have any reason for considering that you are not yet able to manage your own affairs? Apart from dating, are you dependable in keeping appointments, keeping track of your belongings or doing a few chores? Sometimes (being human) you will fail in any one of those ways, but if it happens too frequently the parents say to themselves, "You see, she's just a scatter-brain, she isn't fit to be given much freedom." It is a vicious circle, because the less freedom you have, the longer you will take to learn, but parents know they must not let you make mistakes which can ruin your whole life. Can you see how hard it is to do exactly the fair thing for ones' children?

When you think it through I am

sure you will agree that when you exchange the control your parents have over you, it will have to be substituted by an inner discipline. We might put it another way—all your life you should have been learning slowly to live under a higher law than the law of self-will and self-satisfaction. Try to convince your parents, by your actions, that this has taken place and that while you need them and their loving guidance, you can not lean on it all the time. I think you will find they are proud to have you turning into a free and dependable adult. I've heard parents comparing notes and telling their neighbors with great pride about their children's independence.

As you go out into the world you will have hard choices to make, not only for yourself but for others. If dating, the boy and the girl are responsible for each other, each plays a part in protecting a good relationship. This is why it isn't true to say "my affairs," because our actions and our whole lives are so interwoven that we cannot be joyful or in trouble without affecting other people. Young parents are trying to say that your joys and troubles are theirs also, but I believe you can show them that since they do not want a "permanent child," you want them to trust you. Your job is to see that their trust is never misplaced. We all fail sometimes, but Christians know that God's help is available, and because of His forgiving love, we can overcome discouragement and learn to achieve "the glorious freedom of the sons of God."

Dear Dora Chaplin:

I was given a simple straight-up-and-down cross when I was confirmed, but a friend who saw me wearing it says it is not the "real cross." How many kinds of Christian crosses are there and which is the right one?

M..... (13 years old)

Dear M.

I believe there are nearly four hundred forms of the cross, but only about fifty are used in Christian symbolism. The simple cross you drew in your letter, the one usually worn and most often seen, is the Latin cross. (The Greek form has arms of equal length). It is generally believed that the Latin cross is nearest the form of the one on which Jesus was crucified.

I am glad you have a cross, and I am sure you think of its great meaning rather than considering it as an ornament. Sometimes, I'm afraid people dare to wear a cross thoughtlessly. END

ALTHOUGH life is in many ways a more complex affair than it was for young people who lived in other centuries, the questions they ask have in many instances remained the same. There is the eternal conflict between the youngster who wants to try his wings, and the parent who says he is not fully fledged. Sometimes it is reversed—we have the child who wants to cling too long to the shelter of home, and the parent who is attempting to push him (gently or otherwise) over the edge of the nest.

'A Minute Closer'

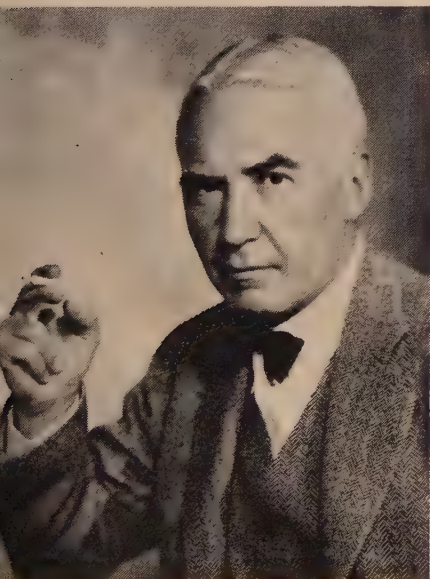
Elmer Davis bluntly deals with hydrogen war

By EDMUND FULLER

LAST year the calm, friendly voice of Elmer Davis was heard (figuratively speaking) in his book *But We Were Born Free*. Pretty effectively it helped to simmer down some of the frenzy jointly whipped up by McCarthy and Co. on the one hand, and by those in a noisy anguish of fear and concern over him on the other. Mr. Davis reviewed the facts and was not blind to the threats, but he reminded us of the long tradition of our freedoms, of our rights, and of our capacity to survive demagogues. Now we have a new book from him which is worth everybody's attention.

► **Two Minutes Till Midnight.** By Elmer Davis. Bobbs-Merrill. 207 pp. \$2.75.

Bluntly, its subject is hydrogen war, which he has been told nobody



Mr. Davis: he reviewed the facts

wants to read or think about. The first striking thing about the book is its dedication: "To the first victim of the hydrogen bomb, J. Robert Oppenheimer."

He has borrowed his title from the clock on the cover of *The Bulletin of the Atomic Scientists*. "Some years ago that clock stood at eight minutes till midnight. When the Russians dis-

played their atomic bomb it went up to three minutes before, and their hydrogen bomb moved it a minute closer."

Another of his blunt statements: "The Russian hydrogen-lithium bomb raises, for the first time since 1814, the possibility that the United States might lose a foreign war."

Mr. Davis is not agitated or frightened, but he is sober. He agrees that the war would not be a good thing, for anybody, but argues simply that if it *does* happen, we'd better win it, insofar as "winning" can be talked of, which may not be far.


With his clear reportorial sense, he reviews the situation as far as he can in terms military, economic, political and possibly moral—though the latter is an area in which he likes to disclaim authority (in reaction to those he feels may claim too much).

In the latter connection, you may find especially interesting his chapter called "Isn't God Going to Save Us?" So far as I can figure out—and I'll offer as many disclaimers to judgment as he might in his turn—Mr. Davis seems to be an old-fashioned (American style) liberal humanist. He has a reserve on the subject of God against what often seems to him (and to many of us) indecent forms of confidence. It is gratifying to see knocked on the head certain blatant religious enormities, but I'm also bound to say that he does not cite in any adequate way any competent spokesman for catholic Christianity.


He takes exception to some utterances about God being in control of history. This is a basic Christian belief. He appears to present spokesmen who are equating that concept with the idea that it means automatically that God is going to let us win any given war. Certainly such a bald claim is inconsistent with a Christian concept of God in history—as nothing illustrates better than a study of the history of Israel in the Old Testament.

With these reservations, it is at least amusing to hear Mr. Davis on the subject of "an administration which has merchandized God more

(CONTINUED NEXT PAGE)



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energetically than any other in my recollection." He goes on to review other current popular concepts—such as "God the Great Scorer" (Grantland Rice), and winds up by quoting at some length from William Lee Miller's article in the *Reporter* about recent political tendencies to think of religion as a "natural resource" such as oil and coal.

All in all, no matter in what points one agrees or disagrees with Mr. Davis, *Two Minutes till Midnight* is an important and thought-provoking, potentially smog-clearing book for the American citizen to read, about the grave matters that face us.

I could go on to refer Mr. Davis, on one point, to the Preface of:

► **The Church, Politics, and Society.**

By James A. Pike and John W. Pyle. Morehouse. 159 pp. \$2.75.

Its opening paragraph asserts: "The Biblical view of history shares with the secularist doctrine of progress the expectation that the possibilities of *good* will increase as the generations unfold. But more profoundly than the secularist view, the Biblical view knows that the possibilities of evil likewise increase. Thus it should not surprise the Christian that the problems of the world are greater than ever before and the consequences of decision have greater magnitude."

Lest Mr. Davis, or anyone else, suppose that the proper Christian approach to problems of history is one of complacency, I note a few further words from the same Preface: "Since we stand in a Christian tradition which views the Church as under judgment, we believe that some of the most important things on these subjects at hand are being said by the Church's critics."

This is a book of dialogues, similar to Dean Pike's and Chaplain Krumm's *Roadblocks to Faith*, of last year. These exchanges between Critic and Exponent were done as radio broadcasts, last summer, by Messrs. Pike and Pyle.

There are eleven discussions, lively to a high degree. Among their questions (I'm shortening them and don't want the rigamarole of setting them in quotation marks): Shouldn't the Church stay out of politics? Isn't the Church too indefinite about social and political issues? Is the Church tinged with Communism? Has the Church any business opposing segregation? Doesn't the Church talk out of both sides of its mouth about war? Isn't Church dogmatism an enemy of freedom? What is the use of the World Council of Churches? END

Words Without Action

'Bad Day at Black Rock' not another 'High Noon'

By VAN A. HARVEY

NOW and then the motion picture industry attempts to counter the impression that it is concerned with nothing but sex and violence by filming a 'message' picture, one which deals with socially significant themes like racial tolerance, civic responsibility or patriotism.

More often than not these pictures have usually been box office failures, a fact which has given rise to the counter philosophy among some of the movie makers that the motion pictures ought to confine themselves to producing pure entertainment and to leave the 'messages' to groups which are paid for having them.

"Bad Day at Black Rock" has what Hollywood calls a 'message' but there is no indication that it will be a box office failure. On the contrary, it has been doing quite well. It is full of what the producers call 'box office values'; a very tight little story, some big stars and it is filmed in Cinemascope.

In many respects, this picture reminds one of what has now become a motion picture classic, "High Noon," an extremely significant Western made two or three years ago by two of the industry's most competent craftsmen, Stanley Kramer and Fred Zinneman. The mood and plot in each are similar and both deal with the perennial problem of one's duty to the community and the nature of moral responsibility. "Bad Day at Black Rock" is not a Western in the traditional sense of the word, however, for the action takes place in the twentieth century, in 1945 to be more precise.

Spencer Tracy, a disabled veteran with only one arm, has come to Black Rock, a tiny desert town, to find the father of a Japanese soldier who died trying to save Tracy's life in the Italian campaign. From the moment he steps from the Streamliner onto the only street of that town, he senses the implacable hostility of the townspeople, a hostility which reflects much more than the natural suspicion of a stranger, it expresses guilt and fear. Shortly after Pearl

Harbor a band of young drunken toughs had burned down the house of the little Japanese farmer and shot him down in cold blood. The ringleader, Robert Ryan, has managed to bribe the sheriff and intimidate the town into silence, a silence which inevitably makes them accomplices in the crime.

The cold horror that the film often generates arises out of the audiences' gradual awareness that the only effective way the town can keep its secret is to kill Tracy also. He is isolated and alone, cut off from the outside world and like the sheriff in "High Noon" he desperately tries

Yet "Bad Day at Black Rock" is not another "High Noon" and for a very interesting and instructive reason. Unlike "High Noon," in which the message and the action of the film were so unified that the action expressed the message and the message in turn clarified the action, "Bad Day" is a picture in which the producers seem to have been unable to make up their minds as to whether they wanted to make a socially significant drama or just an entertaining but exciting movie. It is almost as if they were afraid that the public would not accept the message unless it were carefully concealed in the form of entertainment.

The producers count on the plot to entertain and the speeches to instruct as to the moral implications of the action. The message is spelled out for us. Not that it gets in the way—none of the speeches is very long—but there are just enough of them to remind us from time to time that this picture does have a moral. They fail to realize—as do many of us teachers and ministers—that 'actions speak louder than



Ringleader Ryan greets disabled veteran Tracy arriving in Black Rock

to enlist the aid of a few well-meaning townspeople. But they are too cowardly to take the risk of helping him. They all plead that they don't want to "get involved." "These are my neighbors," whines one, "I've got to live with them after you've gone."

It is a very good story. The photography is splendid, the direction very fine and the acting quite competent. I recommend that you see it.

words,' which is to say that these speeches would be unnecessary or at least less artificial if the characterizations were more profound and authentic.

In "Bad Day," for example, we actually know very little about the real motivation of Spencer Tracy. He has to tell us. The trouble is that what he tells us doesn't always

(CONTINUED ON PAGE 36)

MISSION FIELD IN OUR OWN BACK YARD

Official Church participation in work among Jews seems non-existent

(CONTINUED FROM PAGE 21)

The London Jews' Society, now called "Church Missions to Jews," still is useful to the Bishop in Jerusalem, and functions not only in Palestine and at home, but in some 20 other centers in Europe, Asia and Africa. A number of European Churches also sponsor missionary work to Jews in the Holy Land and on their own Continent.

Interest in reaching the Jews manifested itself in the United States as early as 1840, as shown by articles in the Episcopal magazine, *The Spirit of Missions*. The magazine called attention to the efforts of the London Jews' Society and suggested similar work by the Church among Jews in this country.

Such interest resulted, in 1878, with formation of the Church Society for Promoting Christianity amongst the Jews, directed by the Rev. C. Ellis Stevens at 37 Bible House, New York City. The Society, only Jewish missionary agency on record in America at that time, became an auxiliary of the Episcopal Board of Missions around 1883, with Bishop Horatio Potter as president of the board of managers.

The Society sustained missionaries in larger American cities, and established missionary and industrial schools in New York, Baltimore, Chicago, St. Louis and New Orleans. Parochial clergy were soon aided in local work in 40 dioceses and 10 juris-

dictions. In 1883, the Society issued 47,500 copies of its publications.

At its peak, the organization had 19 missionaries, located in the cities named, and in Jersey City, Newark, Cleveland, Milwaukee, Louisville, San Francisco and Philadelphia.

Interest and support began waning, and by 1903 only missions in Philadelphia and New York were operating. The Society's operations were suspended within a year.

A Joint Commission on Work Among Jews, established by General Convention of 1907, reported in 1910 that, in its judgment, evangelization among Jews should be pursued on the same basis as among other people. It advised that the work should be done by the bishops and clergy in regular pursuit of their duties. The report urged that the "obligation . . . rests upon the whole Church." The Commission was discontinued.

Since then, in the Episcopal Church, there appears to have been no organized evangelization of the Jews. Individuals have continued to win a trickling of converts through personal dedication, such as that of George Benedict, a former rabbi, who wrote a remarkable autobiography, *Christ Finds a Rabbi*, Westbrook Publishing Co., Philadelphia, 1945, and who has been valuable to the Bishop of Pennsylvania.

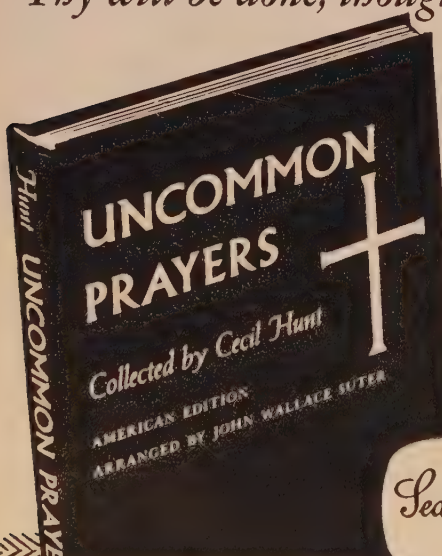
The Christian Jew has too often found himself not accepted by church brethren, because his background and characteristics make him appear "different." Though his faith in Jesus remains steadfast, he withdraws from this dislike and seeks Christian fellowship with those like himself. He may have turned to Christ at a tremendous personal sacrifice, cast out from family and community; he is rewarded by being forced to exist in a "spiritual ghetto," cut off not only from his former life, but from the sustaining power of full corporate life in the Body of Christ.

In the opinion of Churchmen who know the situation, the only pathway to evangelizing the Jews lies through the agency already set up for "inclusiveness"—the local parish, where a truly Christian congregation can manifest that high ideal of love which transcends all barriers between man and man, and between man and God.

We have already seen this pointed out. (CONTINUED ON PAGE 30)

"Thy will be done, though in my own undoing."

—SIR THOMAS BROWNE



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(CONTINUED FROM PAGE 28)

out by the defunct Joint Commission on Work Among Jews. The Church Society for Promoting Christianity amongst Jews, as it expired 50 years ago, recognized even earlier that special campaigns to win the Jews, unless closely tied to the real life of the Church—the life found within the redeemed parish—can never succeed.

How can the parish church further a program that will reach to include the Jews?

The logical first step would seem to be a nationally led education program designed to correct the conditions which brought failure to the old Church Society, and to develop renewed interest in winning Jews to Christ.

Such a program should include at least five emphases:

1. Necessity for real love and acceptance of Jews—and of all people—for what they are.

2. Awareness, by clergy and laity, of the Jew as a potential Christian, and of the obligation and urgency involved in bringing him to salvation.

3. Greater understanding of the Jewish people through study of their beliefs, history and customs.

4. A constructive approach to the Jew in seeking to win him to Christ.

5. Appreciation of the contribution of the Jewish Christian to the Church.

Of the first three emphases, nothing additional need be said here.

An example of an *unconstructive* approach to the Jew as given by an Episcopalian Jew who said he knew

of evangelists who told Jews that Christianity was a religion *superior* to Judaism.

"It isn't a question of superiority but of truth," he reminded. "We should tell them that their God is the one we're talking about."

Emphasizing in an education program the contribution of Jewish Christians to the Church, there are many names to cite. Besides Bishop Schereschewsky (and the obvious Apostles and early disciples), we need mention here only Mendelssohn, the composer; Emmanuel Tremelius, who helped draw up the 39 articles of the Church of England Prayer Book; and Ezekiel Margoliouth, translator of the Book of Common Prayer into Hebrew.

There are more than 1,000 Jewish Christians in the world who are ordained ministers of the Gospel, including a number of Episcopalianists. At least three bishops in the last century have brought their Jewish heritage to the Episcopal Church.

Evangelization of the Jew was one of the vital areas of Christian concern neglected at the Evanston Assembly of the World Council of Churches last summer. The Episcopal Church could take the lead in bringing that concern to focus before the world body at its next gathering.

In doing so, it would be keeping the faith entrusted to all Christians who were told by their Lord and Savior:

"Go ye into all the world, and preach the gospel to every creature."

EN 2

Woman's Auxiliary

DISCUSSION QUESTIONS

1. In the light of both articles, discuss Galatians 3:18: "There is neither Jew nor Greek, there is neither male nor female: for ye are all one in Christ Jesus."

2. Ask yourself: "What kind of a place have we made for converts from faiths other than Christianity in our parish? For all converts?"

3. Why do you suppose there is a tendency to question a Jew's motive for conversion to Christianity? Do you suppose it is because we Christians still do not grasp Christianity's power and its message?

4. What factors do you suppose contribute chiefly to a Jew's desire for conversion? An intellectual acceptance? The love and example of Christians?

5. Is tolerance a Christian attitude? What is the difference between tolerance and understanding?

6. Would it be compatible with his new faith for a converted Jew to retain some of the customs and practices of Judaism?

7. Many Jews suffer a cleavage in their family life when they become Christians. What can the Christian family of the parish do to help such individuals?

8. Sometimes persons of other faiths come to the Episcopal Church out of curiosity. What would you do out of common courtesy if you met such persons in church next Sunday? What would you do out of a frank wish to evangelize?

THE CHURCH IN ATLANTA

Where response of laity is 'proof of pudding'

(CONTINUED FROM PAGE 23)

connected with Savannah, further southward on the coast, and with Mobile, on the Gulf.

Because of this strategic transportation position, Atlanta became the target of Sherman, who evacuated its citizens and burned the city. That was the end of ante-bellum Atlanta, and with its end came a curious switch.

There was a good deal of economic rivalry involved in the invasion by the Union armies and a great deal of viciousness developed among the conquering troops, and the wanton destruction of Georgia from "Atlanta to the sea" wrecked its plantation-economy beyond hope of recovery. But the conquerors overplayed their hand. With agricultural wealth only a memory, the Atlantans, using their strategic transportation situation, turned to industry and became a greater threat to their Northern rivals than they ever had in the plantation days.

The growth was steady from the beginning and is currently phenomenal—for the South, in any event—as its position as a distribution center profits from the industrialization of its area. The metropolitan area of Atlanta, already passing 800,000 population, should reach the million mark within a few years.

For the Church, a most significant figure in the past five years is the doubling of its growth, percentage-wise, in proportion to community growth. (Church-school pupils have actually more than doubled).

The real significance of that is the

unwonted vitality it reflects in a region where the Church was dormant almost by tradition and where the natives are militant members of the evangelical faiths. In the Bible Belt, not only is church-going an unquestioned habit among Protestants, but social activities around the church-center is a habit which extends into the present from the old agricultural days when the church was the only center for families scattered on isolated farms and plantations.

Beyond this, their militance still carries into secular life a harsh code of restrictions against such pleasures as dancing, smoking, Sunday motion pictures and ball games, and a deck of cards is called "52 tickets to hell." The ceremonial of devotional life at the altar is shunned as smacking of popery, and the broader tolerances of the Episcopal Church were summed up by the extremists in that odious word, "Whiskey-palians."

Yet, as the total destruction wrought by the Yankees gave new opportunities to the dispossessed planters, so the very negativism of this hellfire-and-damnation religion has given new opportunities to the surgent Church in Atlanta.

This surge in Atlanta grew out of a very sound Church in a relatively small and new diocese, separating from the Diocese of Georgia in 1907, and for years it has been blessed with clergy who were both able and popular. The sudden new growth coincided with the new expansion of Atlanta and its orbit, and the concept of meeting the opportunity—indeed,

(CONTINUED NEXT PAGE)

Clergy of Atlanta:
in them bishop encountered 'inspiring spirit'



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the challenge—was envisioned in the last year of the episcopate of Bishop John Moore Walker (who died in 1951) and was inaugurated in the nine-months' episcopate of Bishop John B. Walthour. (The untimely death at the age of 48 of this highly regarded and zealous churchman occurred in 1952). Bishop Walthour was succeeded by the Rt. Rev. Randolph Royall Claiborne, Jr., now 48—which seems the popular age of bishops everywhere.

It became immediately clear that in Bishop Claiborne the diocese had the churchman to execute vigorously the plans originated by his predecessors. Bishop Claiborne, son of an Episcopal clergyman, is a Virginian, educated at the University of Virginia and V.T.S., and was well acquainted with the general Atlanta area both through his high school years in Marietta, Ga., and in parish work in Georgia. For eleven years he made a fine record as rector in Huntsville, Alabama, and was suffragan bishop of Alabama before coming to Atlanta. He was thus unusually well prepared through background for the assignment and through his own deep devotional spirit for leadership in what virtually amounted to spiritual renaissance. He is an able administrator with a fine gift for the allocation of authority and the capacity to arouse enthusiasm in clergy and laity.

No Personal Credit

As characteristic of all the churchmen in Atlanta with whom I talked, Bishop Claiborne is not given to taking any personal credit for the work of God done in His domain, and, in a soft, friendly voice, constantly diverts the conversation away from himself and to the inspiring spirit he encountered in the clergy and laity upon assuming his episcopate. Admitting without lament that "ours is not a rich diocese," he is excited about the resourcefulness and energy with which the parishioners overcome the lack of dollars—especially in the expansion of mission work.

Though the province of this article is restricted to metropolitan Atlanta, since Bishop Claiborne himself is deeply interested in mission work it should be mentioned that the growth of new missions (particularly from established parishes) is blooming throughout the diocese. In Atlanta proper, four new missions have recently been added to the long-existing twelve churches, and the puny minority of 7,300-odd communicants have jumped to 10,300-odd. Where these figures in themselves might not seem spectacular, they must be measured

against an almost uniquely healthful situation where suburban church growth and new missions have not occurred at appreciable cost to the urban church.

(Augmenting these moves, plans are being made by the Diocesan Division of College Work—chairmanned by the Rev. Milton L. Wood, Jr., All Saints' rector—for the development of a student center near Atlanta University, which is the largest Negro educational center in the world. The plans call for moving the present St. Paul's Church to a location near the University's campus, and the construction of a new church with adequate facilities to take care of a vigorous college program.)

In cases where a business district has left a church stranded in a non-existent parish, or where a new express-highway dooms the church, there is no last-ditch stand. The church moves out bodily. But the old-line churches, like St. Luke's and All Saints', virtually downtown churches, hold their communicants even in shifting physical parishes and actually draw new ones, and this is more typical of the Atlanta Church.

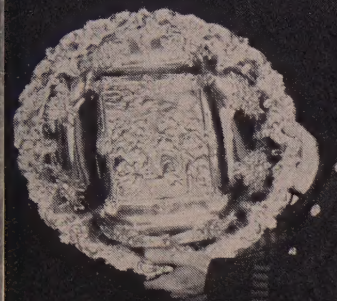
Of course, this is not to say that Atlanta is not unaffected by the suburban migration which characterizes American cities: On the contrary, the city enjoyed a happy circumstance as regards its fashionable suburbia, Northwest Atlanta. In the depths of the depression, the Cathedral of St. Philip was moved to Buckhead, then a somewhat remote beach-head of fashion in what was called "out of the city." At the beginning, its congregation consisted of only 300 souls.

Under the Very Rev. Raimundo deOvies, the communicant strength grew slowly, though steadily, and took its big jump during the post-war period (World War II; since war in the South means "the" war), when the late Bishop Walthour was dean. Now in the very center of populous fashion in Northwest Atlanta, the cathedral is a parish of more than 3,000 communicants and boasts the country's largest Episcopal church-school, with 1,687 students registered in classes. Now the students meet in basements, vestibules, offices and even the Elks' Club across the street, but an \$800,000 extension of the Parish Hall facilities will soon take care of these hazards to scholarship.

The Very Rev. Alfred Hardman, the zealous convert who is now dean of this vital center of St. Philip, is, like Bishop Claiborne, not given to superlatives. Dean Hardman, after

(CONTINUED ON PAGE 34)

WOMAN'S CORNER



For UTO: golden alms basin

AT THIS point, a woman not attending the Triennial or a delegate going to her first one may well ask: "What's done? I know the Triennial of the Woman's Auxiliary plans the program for Churchwomen, but specifically, what is accomplished?"

One of the highlights of the meeting is the Corporate Communion service, during which the United Thank Offering is presented at the altar. This is the money gathered in each Spring and Fall in the parishes, invested and held until just this time. Also presented is the offering of the congregation attending the special service.

Assisting Presiding Bishop Sherrill at the last such celebration in Boston were overseas as well as domestic missionary bishops whose work the UTO helps support. And traditionally, the offering is presented in the \$5,000 golden alms basin given the Church in 1852 by the Church of England.

Simultaneous with the Triennial Corporate Communion are similar services held in parishes all over the country. The total UTO in 1952 was the record amount of \$2,488,193.

In their business sessions, the women vote on the UTO budget which is drawn up tentatively in advance by their Executive Board—only tentatively, however, since delegates are free to change it if they wish. There is a triennial budget committee which suggests changes in the *proposed* budget and when it goes to the Triennial floor for a vote, it may be changed there also before adoption (*ECnews*, April 17).

For example, at the last Triennial the women voted to buy a plane for Bishop William Gordon of Alaska to help him in his work. The plane

Triennial Procedure

—THIRD—
in a series

By BETSY TUPMAN

was not an item of the proposed budget.

The 1952 UTO allocations give an idea of what will happen in Honolulu: nearly half went to National Council for its program; other funds went to, for example, St. Luke's Hospital in the Philippines; Japan's International Christian University; Retiring Fund for Deaconesses, Inc.; equipment for women missionaries; two colleges in India; the American Leprosy Mission, and the American Bible Society. The Auxiliary retains a discretionary fund.

While this is one of the main items of business, the delegates also elect eight members-at-large to their National Executive Board (which carries out the plans and policies of the Triennial and promotes the work of the women of the Church) and nominate four women to serve on National Council. Approval of these nominations rests with General Convention which usually okays whoever the Triennial recommends. The four women elected to National Council by the convention are regular council members and as such, do not serve in any "official" capacity in the Woman's Auxiliary other than that as women, they are auxiliary members.

Still another item of business that may be taken care of at a Triennial, should it be thought advisable, is any change in by-laws. The Triennial has a few by-laws that cover the procedure for nominations of women to National Council, election of delegates, duties and responsibilities of the Executive Board, etc.

But while these items of business mentioned are of importance to the work of the Woman's Auxiliary, the "real purpose" of the Triennial meeting is to consider a program of inspiration and education for the next three years.

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(CONTINUED FROM PAGE 32)

studying at Carnegie Tech, spent nineteen years in engineering—during which time he was confirmed at the age of 29—before entering the theological seminary at Sewanee at nearly the age of forty. Now 53, the candid dean gives credit to the laity for the close to 300 confirmees (about one-half adults) they bring each year to the cathedral in confirmation classes which he describes simply as “out of this world.” More than 1,100, also half adult, were confirmed in the diocese in 1954.

Of course, as he says, where the laity is eager to serve as witnesses for Christ, there must be enthusiasm in the clergy. But Dean Hardman, no more than the bishop or anyone, tries to explain this contagious zeal in the clergy. About the most forthright explanation, given by one churchman, was “the Church just awakened.”

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(CONTINUED ON PAGE 35)

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(CONTINUED FROM PAGE 34)

doubly as pheonix (the pheonix is the central figure on the diocesan coat of arms), physically and spiritually.

As all the clergy attribute only to God the Church's vital and progressive sharing in Atlanta's physical expansion, and as obviously man does God's work, through His guidance, then the glowing state of health of the Atlanta Church must be attributed to what Bishop Claiborne called, "a good team." END

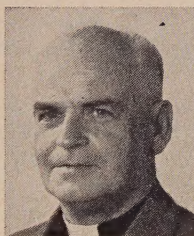
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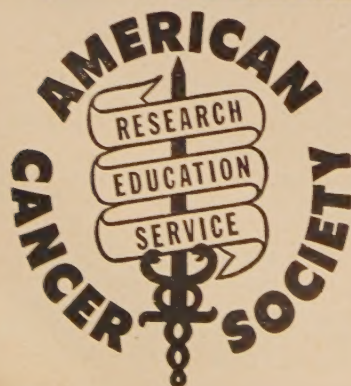


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KENYON·SEWANEE**



— WORDS — WITHOUT ACTION

Not 'traditional hero'

(CONTINUED FROM PAGE 27)

seem to correspond with what he does. He tells us that in America each one of us must always be ready to stand up and be counted in the fight for justice even though this might mean "getting involved" and making us obnoxious to our neighbors. But his own actions seem motivated less by his concern for justice than his desire for vengeance; less by duty than by fear for his life. Nor does he become involved. At the end of the picture he leaves the town as mysteriously as he entered it—and as alone—boarding the Streamliner that has only stopped twice in the last four years at Black Rock.

The writers and directors of "High Noon," on the other hand, were wise enough to know that the real message of a story need not be pointed out if it flows naturally from the conflict of characters who are authentic and real in themselves. The impact of that picture lay not so much in what any one character said as in what he was and why he did what he did.

Not so with "Bad Day." The producers of that picture do not want Tracy to be understood as the traditional hero. He is supposed to be afraid, full of self-doubt and pity. The bad day at Black Rock is supposed to make a man out of him, just as it makes men out of all the cowards in the town. But that is just the trouble, the writers tell us one thing and keep showing us something different. It is not enough for Tracy to stop and tell us that he feels bewildered and afraid, all of his actions suggest the contrary; that he is a self-confident hero who not only can solve the mystery alone but can lick anyone who is rash enough to get in his way, and with one arm gone.

It is not Tracy's respect for the law which appears to motivate him. On the contrary, it appears to be as much a manifestation of pride and the desire for revenge, although we are told, of course, that it is to be understood as a concern for justice. Nor does he become involved. His concern actually costs him nothing. After having cleaned up the "bad guys," he shakes the dust off his feet, climbs aboard the next train, and leaves the details for the less capable and less heroic citizens of Black Rock to iron out. END.

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